

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., September 4, 1930

NEW SERIES
VOLUME XXXII. No. 36

The church at Skene gave Pastor Carroll Hamilton and his bride a new car in which they made a bridal tour to Texas.

In Assam, a country between Burma and China, Baptist missionaries began work 94 years ago. Now there are 45,526 church members.

Dr. Poling, editor of The Christian Herald, lives in New York City. He says, "Conditions are increasingly better and immeasurably better than before prohibition went into effect."

Presbyterians of Ohio pledged to President Hoover "Enthusiastic support of his moral leadership in the present crisis and pledged to him their cooperation in a program of education to undergird the law."

Evangelist Osmar Jacobs reports 63 conversions in a meeting in the southern part of Jackson. He is now in a meeting on Bailey Avenue and plans are made for holding a tent meeting in Yazoo City. He would like to have the assistance of a singer and his wife, or a singer and pianist.

Brother B. H. Ellis, our State Board missionary among the Creoles in the southern part of the state, is anxious to place two girls in homes where they will have opportunity to attend high school. They have been in the high school at Wiggins and have made good grades. They are of excellent character and ambitious. They are of one-eighth Indian blood. If you can help, write him at Ocean Springs.

Pastor E. H. Dearman writes that the revival meeting at Cross Roads Church, Rankin County, closed Aug. 21. Rev. Elwyn Wilkinson of Columbia preached. "He is a powerful speaker, lives close to the Lord and has a passion for lost souls. The fruits of his labor and the Lord's power were seen in the addition of 33 by baptism and 15 by letter."

Osmar Jacob is a Syrian, a Baptist, reared and converted in Vicksburg. He is doing the work of an evangelist. At present he is holding a meeting on Bailey Avenue in Jackson. He doesn't know everything, nor does he claim to, but not having a call from a church, he did not remain out of employment. He went to preaching on the street and the people came. Many conversions are reported.

Pastor J. S. Courson held his own meeting at Mt. Hebron, Tippah County. There were nineteen additions by baptism and two by letter. At Hamilton in Benton County he was assisted by brother C. S. Wales of Blue Mountain. It was a great revival; twenty were added by baptism and one by statement. Brother Courson says, "Brother Wales preaches the gospel in all its power. He strives to do the will of God, and has a message for both saved and lost."

Dr. Hamilton says of the Baptist Bible Institute, "The outlook has never been more hopeful than it is now."

Missionaries Mr. and Mrs. C. K. Dozier sailed Aug. 30, returning to Japan after spending their furlough in this country with headquarters at Gainesville, Ga.

The fraternal address of Dr. V. I. Masters delivered at the National Convention of Negro Baptists in Chicago was published in The Western Recorder. It is an excellent address.

Dr. M. G. Kyle, director of the American School of Oriental Research in Jerusalem, writes that indubitable proof is furnished by excavations of the date of Abraham and Lot and the destruction of Sodom and Gomorrah.

Brother J. B. Quin is back at Prentiss feeling fine after having his tonsils removed. He will preach at Shady Grove, Lincoln County, and Antioch, Jeff Davis County, where he has been preaching for seven years.

Dr. J. B. Lawrence writes that the new address of the Home Mission Board in Atlanta, Ga., is 310 Red Rock Bldg. The reason for moving is to save expenses in rent. It is only one block from the old quarters and the saving in rent is about \$1,800 a year.

Paul Kanamori, the world famed Japanese Christian evangelist, was called back from California to Japan recently by letters telling him of revivals breaking out in various parts of Japan and urging his return.

Associations meeting next week are Lafayette County, Sept. 9, at Bethel Church; Grenada County, Sept. 10, at Elliott Church; Tippah County, Sept. 10, at Ripley; Monroe County, Sept. 10-11, at Athens Church; Yalobusha County, Sept. 10-11, at Wayside; Lee County, Sept. 11, at Guntown; Alcorn County, Sept. 11-12, at Union Church.

—BR—

SUNDAY SCHOOL ATTENDANCE—AUG. 31

Oxford Church	200
Gulfport, First Church	347
Offering	\$70.25
Meridian, First Church	472
Offering	\$49.65
Jackson, First Church	511
Jackson, Calvary Church	660
Jackson, Griffith Memorial	317
Jackson, Parkway Church	165
Baldwyn Church	205
Offering	\$14.10
Hattiesburg, Fifth Ave.	243
Offering	\$97.53
Brookhaven Church	503
B. Y. P. U.	142

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1. A \$3.00 fountain pen with black chased barrel, 14 karat gold point pen with gold clip, for eight new subscribers at \$2.00 each.
2. A \$2.50 fountain pen, with 14 karat gold point, in black or pearl or blue mottled barrel, with gold clip, for six new subscribers to The Baptist Record at \$2.00 each.
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These pens are all guaranteed to be satisfactory. Two six months subscriptions at \$1.00 each will count for one yearly subscription.

MERIT NUMBER TWO

The second merit of the plan for one Board of Trustees for all our Colleges is that, "It tends to bring the institutions closer to each other and enables each institution to work, not only in the light of its own interest, but also in the light of the interest of the others."

Surely there should be the closest and most Christian relations between our schools. Surely, each should guard the interest of the others as well as its own. One company of persons studying all the schools and bringing the representatives of all the schools together will be better able to work to the best interest of all.

There are many questions that need to be studied carefully with a view to the continuance and progress of our Denominational Education Program among Mississippi Baptists. Among these might be mentioned, Business Management; Tuition and Fees; Salaries of Officials, Teachers and other Employees; Discipline; Athletics and Co-Education in our Senior Colleges. (This last question is becoming acute and deserves serious consideration and settlement. Somebody speak out.)

Seated around one table listening to the methods used in the different schools by Presidents and Business Managers for the Business management of the Schools one Board of Trustees would be able to work out a more uniform and in some instances a more efficient method of procedure. The keen competition of our State Schools along this line demands the practice of economy and efficiency in the Business affairs of our schools.

Here tuitions and Fees could be put on a uniform basis both as to amounts and as to methods of collection, and likewise there could be worked out a uniform scale of salaries for Presidents, Teachers and other Employees of our colleges, providing similar pay for similar services.

One Board of Trustees could study to advantage the problem of discipline in our schools and set up similar standards for all of them.

One Board of Trustees could come nearer

agreeing on how much of the Denominational money should be spent on Inter-Collegiate Athletics and other purely student activities. The last audit shows that about \$9,000.00 of the Denominational funds were spent on inter-collegiate activities in Mississippi College while no such money was spent in that way at other of our Female Colleges.

Then when some project is proposed for one of our colleges it could (as it should) be considered not only in its effect on that college but also on the whole Educational Program.

From casual observation as well as from conversations with trustees one easily infers that little consideration has been given the other schools by any one Board of Trustees as they have come to the study and solution of the problems mentioned above; and, as a result, there is little genuine co-operation between the schools. The Psalmist says, "Behold, how good and how pleasant it is for brethren to dwell together in unity", and there must be a fine spirit of brotherly love and business co-operation if our schools are to live and thrive. Can this not be best accomplished by one well-balanced Board working for the interest of all under the direction of our State Convention?

Yours for Christian Education,

—Bryan Simmons.

KNOW THAT I AM GOD

The dispensations of Divine providence are often perplexing. An infinitely wise, almighty Creator has inherent right to exercise his divine will in dealing with his creatures, the work of his hands, both animate and inanimate. Our reason is often confounded and our faith is staggered; but he soothes our sorrows, calms our fears, and bids, "Be Still." Trusting his wisdom, power and love, we should feel "safe and secure," as doth a little child in the arms of loving parents. "Casting all your care upon Him; for He careth for you." 1st Peter, 5-7. "God is our refuge and strength, a very present help in trouble, therefore, we will not fear." Ps. 46-1-2. He

is sovereign; none can stay his hand or dispute his right to accomplish his purpose. Let us, therefore, keep silence before him, for he is our God and we are his people. We should not murmur, for he is gracious; we should not complain, for he is our heavenly Father. We should not fear, for he is able to deliver us from danger, despair and death. Let us be submissive to his will, saying, "Even so, Father, for so it seemeth good in thy sight." Matt. 11-6.

"When I can trust my all with God,
In trial's fearful hour;
Bow, all resigned, beneath his rod
And bless his sparing power;
A joy springs up amidst distress—
A fountain in the wilderness."

—C. M. Sherrouse.

THIRTY-THREE YEARS By Ruby Weyburn Tobas

To each was given a golden thread
With thirty-three rare gems impearled.
Both (with what variance!) straightway said,
"With these I overcome the world!"

The one envisioned such a throne
As time is wont to carve with rust;
He ruled all kingdoms but his own;
His fall scarce swelled earth's eddying dust.

So spendthrift Alexander passed,
His last rich pearl dissolved in wine;
While Thou, O Galilean, hast
Eternal reign in hearts made Thine.

The gems time counted, one by one,—
Thy few brief years, so quickly spent,—
More souls shall ransom 'neath the sun,
Than stars that light the firmament!

—S. S. Times.

A good meeting is reported at East McComb Church and over forty additions to the church. The preaching was by Pastor W. A. Gill, who has been with these people for eleven years.

Housetop and Inner Chamber

There are 332 Baptist churches in Iowa, 38 of them Negro churches.

Pastor A. T. Camp has resigned at Greenville, Florida and is ready for work elsewhere.

Brother O. M. Morris returned from the Baptist Hospital with vision restored to his left eye by the removal of a cataract. He is in the best of health.

Wanted—Copy of old book entitled "Report on the Agriculture and Geology of Mississippi", by B. L. C. Wailes, published 1854. Send information to The Baptist Record.

Ex-Ambassador Gerard gives a list of sixty-four men who he says are in control of the United States. If so—well, you remember what the Judge says to a man when he is sentencing him to be hung.

"The typical modern minister, with his settled home and comfortable income, with his pipe and golf clubs and his long holidays, seems at times strangely incongruous as successor of the holy apostles and preachers of the cross."—Rattenbury.

Prof. V. B. Temple, who was assistant professor in the department of Mathematics in Mississippi College, has spent a year in post graduate work in the University of Texas, and takes up work as professor in Louisiana College in September.

On Aug. 27, at Harperville, were married Rev. Carroll Hamilton and Miss Myrtle Mills. The marriage ceremony was by Pastor J. H. Street. Brother Hamilton is a student in Mississippi College and his wife is well qualified to make him a worthy help-mate.

Better not count on too much help from the federal government, or anybody else, to deliver you from the effects of the drouth. You can make more working than you can by standing in line waiting for somebody to give you something.

Brother J. F. Hailey has spent the summer teaching the Bible at the Evangelistic School at Cooke Springs, Ala. Lectures were also delivered by Evangelists T. T. Martin and Dr. R. K. Maiden, of Missouri. Brother Hailey spends the month of September giving Bible lectures in various places in Texas.

Mrs. M. F. Cole reports a good meeting at Shiloh Church, preaching by Pastor L. C. Riley, of Okolona. There were fourteen professions of faith and four received by letter. Sister Cole is 83 and was converted at 14. She was able to attend the meetings regularly. She is praying that the church house may be rebuilt, since it was recently burned.

During a series of meetings held at Oak Hill Church, Pontotoc County, by the pastor, J. F. Measells of Pontotoc, commencing at night August 17th, and continuing until noon August 22nd, at and in the water. Baptized 26, by letter 7, restored 1. The Lord's blessings upon the young membership for Christ's sake. Amen.—F. E. Pitts, Sr., Clerk.

A good deal has been said and is being said about promotion and enlistment beginning with the churches, or pastors, and not with some central organization. That all sounds good and orthodox till you begin to look into it a little. Does it not mean in fact that enlistment must originate with the unenlisted and promotion must begin with an inert and motionless mass? Is it not close-akin to saying that salvation must begin with the sinner? If pastors will lead their people into active participation in spreading the gospel, well and good. But if they are asleep, then to whom shall we look?

Pastor A. D. Muse has a sermon each week in his town paper at Claremore, Okla.

Dr. J. C. Massee assists in a meeting in First Church, Owensboro, beginning Sept. 14.

It is said that unemployment relief in England and Wales costs over a million dollars a day.

A layman, F. W. Freeman, preaches the Convention sermon for Colorado Baptists this year at Denver.

We hear that Dr. Clyde Morris of Ada, Oklahoma, came to Columbia for a meeting in an airplane from Dallas.

Dr. A. J. Barton has accepted the call to Temple Baptist Church, Wilmington, N. C., a church situated in the best residential section of the city and having fine promise of growth. Dr. Barton remains as chairman of the Committee on Social Service of the Southern Baptist Convention. He was for several years also superintendent of the Loan Department of the Home Board. He has been doing evangelistic work for some weeks.

The "Home and Foreign Fields" for September specializes in the Relief and Annuity Work, and in the W. M. U. work. These departments seem admirably and completely set forth. Pictures of representative men and women in these fields are given, with articles by many of them. Among them is an article by Miss M. M. Lackey, on Strengthening Southern Baptist Life Through Prayer. It is a fine presentation of a great theme.

The death of Dr. E. H. Galloway of Jackson brought sorrow to many friends all over the state. He was on the staff of surgeons at the Mississippi Baptist Hospital, and one of the most eminent men in his line. This writer acknowledges indebtedness to him for kindness and treatment at the hospital several years ago. He was a son of Bishop C. B. Galloway, and was himself a fine Christian gentleman, member of the Methodist Church.

Miss Fannie Traylor, Young People's Leader of the Mississippi W. M. U., reached her home in Jackson last week. She is looking much refreshed from her trip and is happy in the memory of her experiences for the summer in Europe and Palestine and Egypt. She was never sick a moment, on land or sea, and is feeling fit for all the work of the autumn. She is rich for the rest of her life by reason of what she saw on this trip and others will profit by her vacation.

Brother Carroll Hamilton, a senior student in Mississippi College, has accepted a call to Skene for full time, but will remain in College for the session. He recently had with him in a meeting Brother Wade Smith, of Ft. Worth. There were 49 additions to the church, of whom 33 were received for baptism. Brother Hamilton held a meeting in a brush arbor two and a half miles from Skene in which 87 were received into the church, 73 of whom came by baptism.

The readers of The Record and the brotherhood in general will be interested to know that Dr. Harmon R. Holcomb, of the First Baptist Church, Tupelo, Mississippi, will conduct our special meetings at Quitman, beginning October 6, and continuing two weeks. We are expecting a great meeting.

We are sparing no effort to make the meeting a real revival. Plans are being made to enlist every Baptist church in the county. The committee on publicity will endeavor to visit every church in the county during the month of September, and thus extend a personal invitation to them to attend the meetings.

We covet an interest in the prayers of The Record family for these services.

—B. C. Land, pastor.

Prentiss County Association meets Sept. 11-12, at East Prentiss.

Dr. T. T. Shields of Toronto will be with Dr. C. P. Stealey in a meeting of two weeks at his church in Oklahoma City.

Because they both loved horses a couple were led to the "bridle halter" in Chicago. After the marriage they started horseback on a honeymoon in Canada.

Editor E. C. Routh of the Baptist Messenger speaks of Mr. Sterling, who defeated the Fergusonsons for governor of Texas, as a man of high Christian standing.

Pastor J. D. Thompson of Booneville preaches two Sunday afternoons at Thrasher Church. At a recent meeting here eighteen were baptized and three joined by letter. J. H. Crawford preached.

What per cent of the people in Sunday School study the lesson before coming to the class? It is easy to find out from your six point record system. Whatever that percentage is you supply all with the literature, whether they use it or not. Then why not supply all your members with The Baptist Record? We will guarantee that a larger per cent read the Record than study the Sunday School lesson.

Beginning the fourth Sunday in August my meeting at Sardis, Smith County, lasted seven days; preaching done by Rev. M. C. Hughes. This is the home church where he was reared. His sermons all the way through were preached with power, that drew great crowds. The church was revived; received 25 members in the church, 14 for baptism. I start today to Forest, La., to hold a revival.—D. W. Moulder.

A two weeks revival in the Galilee Baptist Church, Gloster, Miss., closed with the service Friday night, Aug. 29. Dr. E. K. Cox, pastor of the church, did the preaching. His messages were exceedingly heart stirring and very powerful. There were 23 additions to the church membership, 13 on profession of faith and 10 by letter. The music was led by H. W. Jenson of the Baptist Bible Institute, New Orleans.—Member.

We have just closed our meeting at Harmony Church in Clarke County. Bro. E. C. Hendricks of Enterprise was with us six days, and we greatly enjoyed his ministry. We received three for baptism, and seven by letter. I have been serving this church since the first of the year, and have greatly enjoyed my work. The Clarke County A. H. S. is near this church, and a large number of young people come under my ministry. It is a great delight to preach to them.—E. T. Mobberly.

A word about the political situation in Mississippi. This writer has no candidate, doesn't himself know for whom he will vote in the coming state elections. They are a good way off, and there's plenty of time to study the field and the candidates and decide at leisure who is the proper man to vote for. Two things are evident. One is that the campaign is going to be long and warm and bitter. Indeed it is already bitter, and might be described as warm a year in advance. The other thing is that people in the state believe that politics is in great need of being cleaned up. Now as to the suggestion, we are not writing in favor of anybody nor against anybody. We believe it will be well for every man and woman in the state to wait for further developments before deciding on the one to be supported. In the meantime watch to see who behaves like a gentleman, and who acts like a bully or a buffoon. The first quality in a candidate ought to be honesty. The next a sincere desire to render service, and certainly ability is necessary. The man who is a past master at abusive language is not necessarily timber for a good official. It may sound trite to say that we should pray over this matter, but prayer would probably do more good now than praying for officers after the election.

Editorials

RELIGIOUS PREJUDICE

Prejudice means prejudging, that is judging beforehand. It is the fault of forming an opinion, or coming to a decision, or arriving at a judgment in any matter before adequate investigation, before securing sufficient knowledge on which to base an opinion.

A prejudiced person may be right or wrong in the opinion he holds, but right or wrong in the opinion, he is wrong in forming his opinion prematurely, that is on insufficient evidence or information.

In religion there are doubtless prejudiced people in every communion, and on all matters about which there is dispute. The same may be said about political parties or any other parties. But in every case it is nothing to any man's credit that he has accepted an opinion or taken a position without adequate investigation. This is due sometimes to laziness, an unwillingness to spend time and effort in investigation. It may be due to indifference to truth, or to a fear that investigation and full information would lead to change of position. It may be even a hostility to truth, pride of opinion, unwillingness to acknowledge a mistake, or reluctance to admit that others are right and we are wrong. But bear in mind that whatever the cause, prejudice is holding an opinion about matters which we have not made sufficient inquiry or investigation. Every man is responsible to God for securing knowledge sufficient to determine his conduct. Failure to do so means wilful or willing blindness. To be prejudiced is to be blindfolded.

Now something else needs to be said. Prejudice in the minds of some people is confused with loyalty to truth and aversion or opposition to error. The two things are as far apart as the poles. Bigotry is blindly and persistently adhering to a cause without adequate reason. But loyalty of the highest order is intelligent and determined adherence to a cause from conviction of truth and righteousness. Bigotry is to be condemned. But loyalty is to be commended.

It has come to be quite common to charge people who love the truth and advocate it, with bigotry. It is a cheap way to answer a man or to dodge an issue or to belittle a good cause. A demagogue, or one who seeks to secure popular favor at the expense of truth, takes pleasure in labeling as a bigot the man who opposes him with the truth. We have had a great deal of that in the past few years, are having it now and are apt to have it for a while to come.

Particularly is this true of superficial politicians who charge Protestants and Baptists with prejudice because they oppose and seek to expose the errors of Romanism. Everybody who knows anything knows that the shoe is on the other foot. Catholics seek to prevent their people from making investigation for themselves and securing intelligent foundation for their faith and practice. They would seek to shut their people off from other sources of information except such as originate with themselves.

Baptists believe in the open window. And when the truth is discovered, they believe it should be proclaimed upon the housetops. There is a well grounded conviction in the hearts of Baptists and all true Protestants that the errors of Romanism are subversive of true religion and destructive of religious and political freedom. Their opposition to Romanism is not blind hate; it is an intelligent belief that the tenets of Rome have kept nations in darkness and slavery to priestcraft. This belief expresses itself in efforts to enlighten all by preaching the truth, and in individual but no ecclesiastical opposition to the dominance of Romanism in politics.

Dr. Everett Gill says that since the World War Roumanian Baptists have grown in number from 15,000 to 45,000; and Hungarian Baptists from 7,000 to 12,000.

SUFFERING FROM RICKETS

Rickets is a disease or condition of bodily weakness caused by insufficient nourishment. This may be due to inability to secure the necessary food, or it may be due to the use of such articles of food as do not in reality contain the necessary elements to nourish the body. This is a disease which affects children or young people chiefly, that is it is brought about by lack of nourishing elements in the food at a time when the children should be growing in size and strength. This results in weakness in the bones and so in deformities and permanent displacements. Of course this description is not from the state health office and so no official, but it is gathered from observation and reading a few things.

Furthermore we are not here prescribing for rickets that affect the body, nor are we primarily interested in bodily ailments, but are moved to say these few words because of seeing so many cases of rickets among church members. Malformation in religious ideas is due in many cases to malnutrition in religious information and instruction. This condition is not simply an inconvenience; it is a calamity.

In many cases a man who insists on proper and adequate religious literature in the home is regarded as a sort of nuisance with whom those compassed about with ignorant complacency must bear with patience, or possibly be treated with condescending indifference.

Frankly we have been led to write these lines because of the common experience of meeting men who are unable to converse or discourse on matters of religion with any considerable degree of intelligence. They are often loath to disclose their unfamiliarity with facts and teachings of denominational interest, and so turn the conversation to other channels. They have no strength to discuss matters religious and walk awkwardly and ill at ease in the midst of such subjects.

Or it not infrequently happens that men are called upon to render some service in Sunday School or in prayer meeting or some social or denominational gathering and their weakness becomes painfully conspicuous. They flounder and wander about at the caprice of any fancy that happens to come into their minds.

This is not due to a low order of intellect, nor to a lack of general information, but the lack of distinctly religious information. We have seen men trying to teach a Sunday School class whose reading on many subjects is evident, but whose acquaintance with religious literature is pitifully lacking. They have the religious rickets. Their ideas are vague, their information poor, their notions confused, and even their faith appears wind shaken. Their convictions are not clear and they provoke doubts rather than confirm faith in others.

The fact that a man reads a great deal of other things does not relieve him of the necessity of reading a religious paper. Indeed he needs it more than other people. To stuff yourself with all the current periodicals of the world's output does not nourish the soul. A man sought to sell me a horse once that was big as two barrels in the middle and poor everywhere else. I asked him what gave the horse such shape. He said he had lived on grass some months and had no corn. I didn't buy the horse.

At New Sight Church, Lincoln County, there were 31 received for baptism and 10 added by letter during a recent meeting, and the membership greatly helped. The members believe that great impetus was given the meeting by the Sunday School institute held just before the meeting. Dr. C. C. Carroll is the pastor.

A Sunday School teacher recently told his class of a man in one of the larger cities of Mississippi who announced to a friend his intention to join the church. Being asked what church he purposed to join, he said he had selected a church which had no debt on their building and where there was a big group of men who would help his business. Unless he repents he will land in hell by way of the "church."

At Brandon Pastor C. J. Olander preached in their revival meeting. The people cooperated beautifully; the congregations were good and the blessing of the Lord was upon them. There were eight received for baptism, six men and boys and two women. In the past year there have been 48 received into the church, seventeen of whom came for baptism. They are talking about the need of a new church.

The Foxworth Baptist Church revival meeting began the second Sunday in August, continuing through six days. Our church was fortunate in having Rev. J. H. Kyzar of Louisville, Ky., formerly of Mississippi, to do the preaching. His messages were clear, convincing and inspiring. Our pastor, Rev. E. N. Wilkinson, led the singing. There were six additions to the church, three by letter and three for baptism. The Lord gave us the blessing of His presence in a gracious way. The church received great inspiration and spiritual strength from these gospel messages.—B. B. Koell.

Rev. and Mrs. T. F. McCrea came from California to Mississippi to attend the wedding of their son, Prof. Tully McCrea, of Mississippi College, to Miss Helen Hanna, of Hattiesburg. Prof. McCrea, like his father, is an alumnus of Mississippi College, and took his post graduate work at Texas University. Mrs. McCrea is a graduate of Mississippi Woman's College. Dr. and Mrs. McCrea will go from California in November to Arizona to attend the meeting of the newly formed W. M. U. Convention, which works with the Southern Baptist Convention, as Mrs. McCrea has been asked to represent the headquarters office of the W. M. U., auxiliary to the Southern Baptist Convention.

The East McComb Baptist Church brought to a close last Sunday night, Aug. 31, the greatest revival meeting in the history of the church. The close of the meeting was coincidental with the close of the eleventh year of the pastorate of the Rev. W. A. Gill, who did the preaching throughout the meeting to the largest continuous crowds that ever attended any revival in the church. Several nights crowds were turned away and there was a premium on standing room to hear the sermons on Sin, Judgment, Hell, Second Coming of Christ, The Tribulation and Millennium, Glory to Come. There were 58 members added to the church and the membership revived in a marvelous way. The membership has grown in eleven years from 225 to nearly 600, and the pastor announced that every year hereafter the church would have two revival meetings, one in the early spring and another in the early fall, the pastor holding one and a visiting preacher the other. The church building is inadequate for the present work of the church and they will have a new building as soon as the present industrial and financial situation is changed.

WHAT TO DO FOR COLLEGE STUDENTS

(Frank H. Leavell, Secretary,
Southern Baptist Student Department)

Alert pastors and parents frequently ask what definite things may be done for students who are leaving home for college. Listed below are some practical feasible suggestions.

(I) A HOME CHURCH SERVICE

Dedicate to these students either a Sunday night or a Wednesday night service. Use on the program college students of former years who will give in retrospect their spiritual experiences in college. Use students, both first year and returning ones, discussing their outlook. Use some parents. Climax it with the pastor. Throughout sound the note of hopeful anticipation rather than making it too didactic and too serious admonitions.

(II) A CONFERENCE IN HOME OR CHURCH
If the above is not possible substitute an informal conference in a home or at the church. The Pastor with some of the parents may discuss the importance of church life at college; of the temptations to neglect spiritual things; the local

pastor and the church at the college center. Urge religious loyalty; church loyalty and standards of living. Pray with them. Pray with them, not merely for them.

(III) INFORM THEM

Tell them that their own denomination is promoting for them a distinctly student religious program and that they may be, should be, a part of it. In each state and on a majority of the campuses of the south there is a BAPTIST STUDENT UNION functioning. It glorifies the church and magnifies student religious life. On some campuses there is a Baptist student house for headquarters. If they do not find a B. S. U. on their campus they may start one by working with the State B. S. U. officers, or the Southwide headquarters at Nashville, Tennessee.

(IV) URGE CHURCH-MEMBERSHIP

Show the students that they will live in the college community the next nine months out of twelve; the next three years out of four, and more if they attend summer terms. They will join many organizations. Join the most important one first. Live the life of a church-member as they would normally do at home. It is Biblical. It is Baptist. It is in agreement with the church covenant. A "Church-tramp" throughout college days will likely mean a "Church-tramp" throughout life. Pastors, parents, and students who have tried it testify that this is best. Pastors where schools are located urge it. Urge them to take their letters and join the first Sunday they are there.

(V) SEND THEM LITERATURE

Assure these students that you will send them the church bulletin. Also send them The Baptist Record and the Baptist Student. What investment will bring greater returns? (The latter is a thirty-two page illustrated monthly magazine, published especially for them and may be ordered from the Baptist Sunday School Board, Nashville, Tennessee, 75 cents for the scholastic year). Also urge them to use the B. S. U. Calendar in their rooms which will keep before them all the important events of the denomination. (Price 10 cents, Sunday School Board).

(VI) SEND THEM TO ATLANTA

Inform them of the Second Quadrennial Baptist Student Conference, Atlanta, Georgia, Oct. 30 to Nov. 2nd, 1930. This is the great spiritual opportunity of their student generation. Only once in four years. The only Baptist student meeting off of the campus this year. Have them meet their denominational leaders; hear world-famed speakers; see and study the world program of Baptists; become conscious of the greatness of Baptists the world over. Churches, pastors, parents and students may cooperate in this great effort. Provide transportation and they will go. To go means to grow.

These suggestions are practical for any church, pastor or parent. Students will never forget them if they are observed. Pastors where schools are located will appreciate the cooperation. Denominational leaders, especially in the student work, will be aided. The local church will be better for it. The entire program can be planned in a half day.

INVESTING IN YOUNG PREACHERS

John R. Sampey, LL.D.

Whoever helps a young preacher to prepare for greater usefulness in his high calling makes an investment which will bring big spiritual dividends. It is an open secret that many of the young men preparing for the work of the ministry really need help. Some need a word of encouragement and counsel lest they leave off their preparation too soon. Others need financial aid, if they are to get proper training in the college and the seminary.

Almost every person who reads a denominational paper is investing in young preachers through the Co-operative Program. In the division of undesignated funds for Southwide objects in the Southern Baptist Convention a little over twelve per cent goes to the three theological schools. While the Southwestern Seminary and the Baptist Bible Institute matriculate many

laymen and women for training in various forms of Christian work, it still remains true that most of the twelve per cent set apart for the three theological schools is invested in the training of young ministers for the pastorate, the mission fields and other forms of Christian leadership. What other investment yields a larger return in the establishment of the Kingdom of God among men? Is it necessary to argue with Christian men and women as to the wisdom of helping young preachers to secure the best possible preparation for their life work? How can churches make a better investment for the spread of Christianity over the earth? Do they not wish well equipped men for their own pulpits? Do not the young people in our homes need spiritual leaders who understand the times and know how to deal wisely with the youth of our day? The demands on pastors were never heavier than they are just now. They must have special training if they measure up to the requirements of present-day life.

My correspondence with young preachers during the present summer reveals a great yearning for better preparation for the work of the ministry. Many beg for an opportunity to work their way through the Seminary. They would be happy to be directed to student pastorates in or near Louisville whereby they could earn enough to meet their necessary expenses while pursuing their studies in the Seminary. Many of them write that they are ready to do any form of manual labor on the campus or elsewhere, if they can only earn enough to keep them in school. It is the policy of the Seminary to give all the work on the campus and in our buildings to our students to help them remain in school. Our students serve as janitors, waiters, clerks, painters, carpenters, electricians, plumbers, plasterers, etc. They keep our trees, grass and roadways in order. We call on no person from the outside for remunerative work on our campus, if any student is qualified to attempt the task. We are doing our best to make it possible for industrious and ambitious young preachers to enjoy the advantages of the training offered by the Seminary.

But when we have promised all the work at our disposal, and supplemented the meagre resources of many others by small grants from the Aid Fund and from the Loan Fund, there are scores of fine young preachers with no money in hand, many of them married and with children, who ask if there is not some way by which they can get the training which they so sorely need. It makes me unspeakably sad to tell these men that I cannot conscientiously encourage them to come on to the Seminary in the hope that something will happen that will enable them to study with us. There are not enough student pastorates available to place more than a third of the men who would like to have them. The situation is especially difficult for men who wish to enter the Seminary for their first session. Many men of considerable pastoral experience write me and send testimonials from leading brethren in their State requesting me to use my good offices in giving these fine young pastors contact with vacant fields in or near Louisville. Several men of this group have written me that they were resigning their pastorates to enter the Seminary in September, requesting that special consideration be given them, if pulpits near Louisville should become vacant. These good men place entirely too high an estimate on the influence of the president of the Seminary in guiding men to vacant pulpits near Louisville. As a matter of fact, the students who hold pastorates usually guide the churches in finding their successors.

The resources of the Seminary are so limited that many men must remain away for lack of sufficient means to defray their expenses. It grieves me that these fine fellows must lose the uplift that would come to them if they could take a course with us. If we had ten thousand dollars, half to be given away and half to be lent to worthy young pastors, I could invite fifty men to come on at once for a year in the Seminary, not one of whom can safely attempt it under present circumstances.

THE LAND OF THE SKY

(By W. A. McComb)

The above is the caption by which western North Carolina designates her section and she lives well up to the "caption." The Baptist Record readers are familiar with the fact that the Southern Baptist Summer Assembly is located at Ridgecrest, in the heart of "the land of the sky." Here from June to September there are continuous conferences of the different organizations of our Baptist people, with sermons and addresses by our ablest ministers and laymen. Living expenses are very reasonable and the fellowship is delightful.

Mrs. McComb and the writer enjoyed two and a half weeks here this summer.

The programs closed at the assembly last Sunday night, Aug 24th. This is said to have been among the best seasons the assembly has enjoyed.

Leaving Ridgecrest Tuesday, Aug. 26th, the writer and his better half journeyed northeast, over highway No. 10, to explore further the "land of the sky." On this highway one descends a thousand feet to "Old Fort," in a distance of eight miles from Ridgecrest. This road is a demonstration of a most wonderful engineering feat, and is one of the finest concrete roads in the country. Seven miles further east is the beautiful and world-famous "Tacoma Lake," nestling under the shadow of Mt. Mitchel, which towers nearly 7000 feet and is said to be the highest peak east of the Rocky Mountains.

On through Marian, Morganton and Lenoir, and then up, up, up to Blowing Rock, which is said to be 4,500 feet above sea level and the most marvelous spot the writer has yet seen in "the land of the sky." Unlike and yet similar to the Grand Canyon of Arizona. The Canyon is several miles long and about two miles across at the north-east end where it heads up abruptly forming a perpendicular wall of a thousand feet from the Valley below.

The writer is now sitting on the rim of this rock wall while he writes. He pauses every few minutes to look out across the canyon. Several miles across to the west he sees "Grand Father Mountain" which in height is a close rival of Mt. Mitchell. Grand Father lies flat of his back on the mountain top you can see the outline of his face. His chin, mouth, nose and forehead are outlined as if they had been chiseled by the hand of man instead of by the hand of nature.

The village of Blowing Rock has a Post Office, which claims to be the highest Post Office east of the Rocky Mountains. Blowing Rock gets its name from the fact that there is constantly a strong wind coming up the canyon and escaping over the high rock wall at the north-east corner of the Canyon. This is August the 29th, and the writer is wearing a winter suit and sitting in the sun facing the west at 4:00 p. m. and is delightfully comfortable. Last week there was a light frost here. This would be a typical January day at Gulfport, on the Mississippi Coast. North Carolina boasts of the finest system of hard surfaced roads of any southern state except Florida, and is on a par with her, notwithstanding her handicap of mountains over which she engineers and through which she tunnels.

When you drive into the state you see a sign in a conspicuous place which reads: "Welcome to North Carolina—Speed limit 45 miles an hour." Your car settles down without a vibration on a surface as smooth as a floor and before you know it your speedometer is climbing and you are surprised to see the additional speed you are making with even less danger. Blowing Rock is well supplied with accommodations for the tourist from one to fifteen dollars per day and is one of the most delightful places for rest, recreation and recuperation the writer has seen.

This story is already too long, but if it finds its way into print, there will be added another next week, giving the description of the descent from this mountain.

REPORT OF ANNUAL MEETING OF SOUTH
CHINA MISSION, S. B. C., CANTON,
CHINA—JULY 1st, 1930

We have just finished the Annual Meeting of the South China Mission, Southern Baptist Convention. This body is composed of all Southern Baptist missionaries located in the South China field, now about forty in number. The Annual Meeting is held every year about the first of July, usually in Canton. The meeting place is at Tung Shan (East Mountain) where our mission compound is located.

At this meeting the plans for the following year's work are made and the annual budget sent to the Foreign Mission Board. The appropriations are made by the Board at the October meeting in Richmond. Besides the routine business of the mission it is a time of devotion, study and fellowship as well as review of the year's work. The devotional hours are wonderfully helpful. The meeting this year was one of the best we have ever attended. All the missionaries on the field were present except four located at Kwei Lin—our farthest station from Canton.

Before the meeting convened we felt that it would be a very dull meeting. Several happenings in Canton lately had caused us to wonder whether or not the missionaries would not be depressed and down-hearted. With this feeling we went to Canton in prayer for the Lord's blessings and help and an increase in our faith. During the meeting it seemed evident to all present that the Lord was with us and was blessing us in a wonderful way. He was answering our prayers. One member of the mission stated on the floor of the meeting that it was the best meeting in nearly twenty years. In some respects this seemed true.

The Annual sermon was preached by Dr. P. H. Anderson, who has just come back to us from furlough. His text was taken from Ephesians, chapter 6 and verse 18. The subject was essentially that of Prayer. Emphasis was placed on "Praying for the Saints," "Paul's Confidence in Prayer," "The Saints' Need of Our Praying," "The Manner of our Praying." It was a wonderfully uplifting and soul stirring hour. The presence of the Holy Spirit was manifestly felt.

Three nights during the meeting an open conference on the subject of "Evangelism" was conducted. These were of much benefit. We are beginning to realize more and more that this is the primary task of the missionary. It is not in machinery, methods, statistics and large institutional work, as such. Someone has said, "Man is God's method. The church is looking for better methods; God is looking for better men." We must be faithful in the matter of winning the lost to Christ.

The Mission did not spend much time in dealing with figures and non-essentials. We have not asked our Board for an increase in our budget for the past two years. We devoted our entire time to the work of the mission as related to the fundamental task of the mission—to give the Chinese the Gospel and lead the lost to Christ. This must be done by the preaching of His Gospel. We are forced by some new conditions in China today to discard much of the old machinery and consideration of figures, statistics and devote our time to deeper needs. While we are forced to keep our budget at the same figure we are losing some opportunities for service but we felt that conditions with our Board would probably force a decrease rather than an increase in our estimates.

Facing the new conditions in China for the past five years the Mission asked the Executive Committee to prepare a survey of our work and needs. A full year's work had been done on this survey and it was presented at this meeting. It showed us some of the looseness and deficiencies of the mission and placed responsibility and emphasis where needed. The paper was well received. It covered five distinct fields of work, Evangelism, Education, Medical, Literature and the matter of Policy and Polity and cooperation with the Chinese Association. The study in this matter will be continued for another year.

But the outstanding feature of the meeting was the undaunted optimism of the missionaries for the work in South China in the future. There was no note of pessimism sounded. There are certain conditions and forces at work in South China that could easily cause us to be depressed. All seemed to feel, however, that we must press the battle and if possible be a little more faithful and patient NOW. We could see nothing in the situation in China today to cause us to slow down or quit although we have had to put on the brakes in some places for lack of workers and financial help. The one element of UNCERTAINTY hangs like a cloud above us continually but we seem to have gotten a vision of His work that lifted us above the clouds of doubt and uncertainty and pessimism. We are just facing the issue and pressing forth in His name in faith to meet the challenge. The faith of the missionaries and the mission is not lessened. The song most sung at this meeting was one for an increase in faith. The mission was in perfect harmony and fellowship through our work for Christ.

It has been reported to us that the recent meeting of the Southern Baptist Convention in New Orleans was a "Flat Meeting," but it was not so with the missionaries of South China in their annual meeting. Our meeting was overflowing with spiritual power and inspiring fellowship. We left the meeting in fine spirit and renewed faith and energy for our task in China. If we are faithful the Lord is yet going to give us a great victory. Pray for the South China Mission and its work for the Master.

WICKERSHAM ATTACKS LIQUOR'S
"PERSONAL LIBERTY" PLEA
AT MEETING OF AMERICAN BAR
ASSOCIATION

Mr. Wickersham in his address makes a complete and thorough-going attack upon the favorite 'personal liberty' plea of the anti-Prohibitionists, and bases his attack upon reason, common sense and especially legal practice. Because of the extreme timeliness and importance of this discussion we give below Mr. Wickersham's views in these regards, from a copy of the complete manuscript of his address, in more detail than appeared in most of the press dispatches:

"Mr. Wickersham first of all declared that the proportion of crime due to violations of the prohibition law has been greatly exaggerated in much current comment upon present conditions. He pointed out that official statistics show that 70 per cent of all prisoners in federal prisons are there for other crimes than those arising out of violations of the prohibition law, and that state prisons show about the same ratio." (On January 1, 1930, there were only 7,153 violators of the prohibition laws out of a total of 116,670 prisoners in the federal and state penitentiaries in the United States.)

Referring to a claim that a law such as the Eighteenth Amendment invades the "personal liberty" of the citizen, Mr. Wickersham says:

"A society, such as our own, which has adopted the inventions and applied science of the last quarter of a century and has taken into its midst millions of aliens from every country in the world, must resort to legislation in order to regulate its life, preserve order, and, so far as possible, suppress acts and habits injurious to its welfare.

"It requires no argument to convince the larger part of our people of the moral force of the laws against murder, assault, robbery, theft and other fundamental enactments for the protection of life, liberty and property.

"The complexities of modern life require much more regulation in order that the intricate mechanism of civilized society shall function.

"That the individual and minority groups must accept and abide by the restraints so imposed is obvious. Otherwise, lawful government breaks down and we have anarchy. The remedy of those who object, is to appeal to the same authority as that which enacts, for rescission or modification. There can be no individual right to elect what laws one will or will not obey. A

crime is the violation of a law. But there seems to be a spirit abroad among our people, very manifest at times, to 'beat the law,' so long as they 'can get away with it.' One sees it constantly in the drivers of motor cars who slip by when the stop signal has flared; who speed across a railroad track when the warning bell is ringing and the gates lowered; or who 'step on the gas,' when no officer of the law is in sight, despite the clearly advertised speed limit of 35 miles an hour. One sees it when returning European travelers try to slip through the customs lines without declaring watches or jewelry they are carrying in pockets, and in many other instances. All this results from the fallacious notion that the individual may freely disregard any law he doesn't like. Yet the whole theory of our law necessarily rests upon the right of the state to subordinate the individual to the public weal.

"Public policy," Justice Holmes once said, 'sacrifices the individual to the general good'; and, he added, 'No society has ever admitted that it would not sacrifice individual welfare to its own existence.' In the last analysis, public opinion operating upon the law makers must determine when the general welfare requires legislative restraint upon individual action. And good citizenship must acquiesce in the law as it is for the time being.

"After all, as Judge Cardozo has so cleverly demonstrated in lectures from which I have already quoted, 'Liberty in the most literal sense is the negation of law, for law is restraint and the absence of restraint is anarchy. On the other hand, anarchy by destroying restraint would leave liberty the exclusive possession of the strong or the unscrupulous. . . .'

The vital need, however, of thoughtful and widespread effort to educate the people as to the reasons for and importance of such legislation as the Eighteenth Amendment was pointedly emphasized by Mr. Wickersham in these words:

"With proper guidance, an extraordinary degree of cooperation with authority in securing general observance of statutory requirements can be developed in the American public. The art of suggestion may be more potent than legislative mandates bristling with penalties for disobedience. We all can recollect the amazing acceptance of Mr. Hoover's request during the war that the public on certain days abstain from the use of their automobiles in order to conserve gasoline for war purposes, and the self-imposed restriction made in response to his request as Food Administrator, in the use of sugar and wheat flour, to the same end. In these cases, no law was enacted. Public thought was focalized on the problem of winning the war. The authorities suggested a means whereby all might contribute to that great end, and almost without exception, every one fell in with the suggestion and sacrificed personal taste, convenience or pleasure to help achieve the desired result."

Declaring that the citizen should not be misled by current theories of nullification and law defiance, Mr. Wickersham continued:

"There can be nothing more unsound scientifically than merely to denounce statutes as unwarranted invasions of private personal rights, without analysis of the reasons for the enactment, the causes which induced legislative action; the need of some regulation of conduct, or the absence of it. On the other hand, there can be nothing less reasonable than for law-makers to assume that the American public will accept and obey all statutes merely because the legislature has enacted them. To secure the maximum compliance with law, it must be reasonably adapted to its purpose and the need for its enactment must be made clear."

Referring to the popular notion that crime is greatly on the increase, Mr. Wickersham continued:

"Without adopting the extravagant denunciations of the American methods of dealing with crime and criminals which are current in press and magazine literature, one need only scan the reports of discussions at meetings of this Association and of state and local bar associations, to realize that the prevailing opinion of both

lawyers and laymen is that the administration of the criminal law in this country is generally unsatisfactory. Yet opinion differs as to whether or not there is a general increase in all crime. Mr. Sanford Bates, Superintendent of Federal Prisons, in a report to the Commission, suggests that the sum total of criminality today is not greater than formerly. But like everything else, he says, crime is better organized. There is more dangerous work in factories, it is more dangerous to cross the streets; the presence of automobiles and firearms makes crime more easily committed and more dangerous. 'We may have more crime in this country,' he reflects, 'but we have more of everything else.'

"Much emphasis is laid by many critics upon the failure of the system of criminal justice to diminish crime. Whether or not crime in general is increasing in volume, it is certain that too large a number of crimes go unpunished."

Mr. Wickersham concluded with a detailed description of the work which is being carried on by the National Commission on Law Observance and Enforcement.

With reference to Prohibition enforcement procedure Mr. Wickersham discussed the claim of anti-Prohibitionists that proposed amendments to the enforcement act would invade the right of trial by jury, and pointed out that there was apparently no basis for this charge. He pointed out that in the three bills now pending which refer to this question, the right of a trial by jury if demanded within a specified time is safeguarded, but otherwise hundreds of petty cases could be more rapidly advanced and settled under these proposed new provisions.

"These bills," he concluded, "were the subject of most acrimonious opposition in Congress. Loud howls were raised on the part of those who did not want effective enforcement of the Prohibition law, that these measures take from defendants the right of trial by jury. Columns of the Congressional Record and large space in the current press were filled with denunciations of them on this ground. These protestations wholly ignored the fact that almost in every State of the Union petty offenses such as those described are tried before magistrates without a jury, as they are at common law. They also ignored the fact that the accused are given in the bills a right to jury trial if they seasonably demand it. Pending these discussions, the Supreme Court in the case of *Patton v. United States* unanimously upheld the right of a defendant in an indictment for felony to waive the right of trial by twelve jurors and to consent to a trial before a less number. That decision disposes absolutely of the contention that a defendant in a federal criminal prosecution may not waive trial by jury."

A reasonable modification of the Jones law was again urged by the Chairman of the Commission.

—BR—

ANNOUNCEMENT!

The Relief and Annuity Board of the Southern Baptist Convention announces the employment of Mr. Hugh F. Latimer, a prominent North Carolina layman, as its Eastern Representative.

Mr. Latimer will continue to make his home in Asheville, North Carolina, and labor in the states East of the Mississippi River, and particularly in Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida and Alabama.

Mr. Latimer is one of our best Christian laymen, a member and deacon of the First Baptist Church of Asheville and a member of the General Board of North Carolina. He was for many years connected with the Passenger Department of the Southern Railway and was for a time District Passenger Agent of that System. He has served as Assistant Pastor of the First Baptist Church, at Winston-Salem, North Carolina and the Southside Baptist Church, Birmingham, Alabama, and for the past three years has been connected with the Northwestern Mutual Life Insurance Company. Mr. Latimer comes to the Board with the highest commendation of his brethren.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

How the Plan of Using the Sunday School Organization May Be Scripturally used in Helping the Churches Finance the Work of the Kingdom
(Continued from last week)

(B) The Independent Group.

The independent group includes all those in the Young People's Adult and Home Departments, or all those who are above sixteen years of age. We call this the independent group because, with few exceptions, the people above sixteen years of age are not dependent upon their parents or guardians for what they give to the church, but are more or less independent, and each one decides for himself what he will give each Sunday. Because the people in this group are independent, they should be dealt with differently from those in the dependent group.

A man cannot be interested in that about which he knows nothing. We cannot, therefore, reasonably expect people to be interested in a church program or put as much as a tenth of their income into it unless they know something about it. So if any church expects her members to be interested in her program and give their tithe to its support, she should inform them and lead them to understand every detail of her program.

(a) The deacons should arrange for four or five laymen to make two minute talks on the budget and the plan of finance each Sunday for three or four Sundays preceding the day set for the pledges to be made. These talks should be made in each Sunday School class and during the regular morning church service, preferably just before the sermon.

(b) The Sunday School superintendent should see to it that the superintendents of the Young People's and Adult departments have a copy of the budget on a large cardboard in their departmental assembly rooms and in every one of their class rooms on the Sunday following the day on which the budget was adopted, and have every teacher to explain it to his Class and lead at least every church member in his class to support it.

(c) The B. Y. P. U. director or president should insist upon the members of the B. Y. P. U. being one hundred per cent in backing up and subscribing to the church budget.

(d) The W. M. U. president should lead every officer of the W. M. U. to understand the budget and the plan of finance and to visit every home represented in the local church membership and explain it to every woman in the church and lead every woman in the church to support it.

(e) A letter signed by the pastor and chairman of deacons should be sent to every member of the church. This letter should be mailed on Wednesday or Thursday before the Sunday set for the subscriptions to be made. It should set forth briefly the program of the church and the financial plan of the church. It should urge them to be present Sunday at both the Sunday School and preaching hours, and be prepared to subscribe some definite amount which they are willing to give each Sunday to the support of the church program. It should request them to, if possible, make their offerings on the first day of the week according to the plan suggested in I Cor. 16:2 and Mal. 3:10. It should request them to make only one offering each week and to include in it all they expect to give that week for the support of the Sunday School, the B. Y. P. U., the W. M. U., the local expenses of the church, missions, education and benevolences. It should request them to make their offering during the first service they attend each week, and let all of it go into the church treasury, so that in the future the church will be able to support the Sunday School, the B. Y. P. U., the W. M. U. and every other phase of the Lord's work at home and abroad, and so

that in the future the church will be exalted above every other organization and auxiliary. Enclosed with the letter should be a pledge card, on the back side of which is printed the church budget.

3. Lead Every Member of the Church to Support the Budget.

After all of the members have been led to thoroughly understand the budget and the plan of finance they should be asked to state the amount they intend to give each week for the support of the budget—unless the church is launching her program on the basis of tithes and offerings. Comparatively few churches, however, are prepared to launch their program on the basis of tithes and offerings.

All the members should be asked to make their pledges on the same day—the day set by the church in conference, which should usually be the fourth Sunday following the day on which the budget is adopted.

If the church decides to ask the members to make their pledges voluntarily, the better plan in the average church would be for them to make their pledges during one of the regular church services:

(1) In the Sunday School Class.

The officers and teachers in all the departments of the Sunday School should urge everyone in class to remain for the morning preaching service, and at that time, if they are members of the church, sign a subscription card indicating the amount they intend to give each Sunday for the support of the church and Kingdom program. The teachers should explain that while we are not soliciting subscriptions from non-church-members if any in class want to sign a card they may do so. Each teacher should ascertain whether it will be impossible for any in class to remain for the preaching service, and give those who cannot remain an opportunity to sign a subscription card in class.

(2) In the Morning Preaching Service.

Every officer, teacher and member of the Sunday School should remain for the preaching service. The pastor should bring a short but inspiring message. At the close of the message the chairman of deacons or some member of the finance committee should impress upon the members the importance of everyone having a part in the support of the church program, and giving according to the plan set forth in I Cor. 16:2 and Mal. 3:10.

The ushers should pass subscription cards to everyone present. The pastor should then explain the card and ask everyone to fill it out. He should lead them by filling out one for himself. After all the members have had time to fill out the cards, the ushers should take them up before the service is dismissed.

(3) In the B. Y. P. U.

The president of each B. Y. P. U. should ask all the members who have signed a pledge card to lift their hands, the president should ascertain whether they are members of the church, and, if so, give them a pledge card and request them to fill it out.

(To be continued)

—BR—

Davis Memorial Church in Jackson has called D. H. Waters of Fulton who was pastor of this church a few years back. So far as we are informed brother Waters has not indicated what his decision is.

Comparing the losses from drouth and the cost of crimes, Mr. Coolidge says it is reliably estimated that the damage to this country from crime is \$7,500,000,000. The lack of rain has cost us nothing like this and yet we raise a great noise about the dry weather and the machinery of government is set to work to relieve it. But we do little to prevent the spread of crime.

Mississippi Woman's Missionary Union

President, Mrs. A. J. Aven, Clinton

Chairmen of Districts

District I, Miss Una Montgomery, Pickens
District II, Mrs. M. F. Doughty, Shaw
District III, Mrs. A. L. Fitzgerald, Crenshaw
District IV, Mrs. J. W. Brown, Tupelo
District V, Mrs. Isham Evans, Shuqualak
District VI, Mrs. H. F. Broach, Meridian
District VII, Mrs. J. H. Mathews, Gulfport
District VIII, Mrs. I. L. Toler, Gloster

OUR STATE OFFICERS

Vice-President, Mrs. G. W. Riley, Clinton

Young People's Leader, Miss Fannie Traylor

Young People's Counselors

District I, Mrs. L. R. Williams
District II, Mrs. R. A. Eddleman, Lula
District III, Mrs. J. N. Berry, Tupelo
District IV, Mrs. Jack Seitz, West Point
District V, Mrs. W. D. Cook, Forest
District VI, Mrs. C. H. Ferrell, Laurel
District VII, Mrs. S. A. Williams

Corresponding Secretary, Miss M. M. Lackey

Members at Large of Executive Board

Mrs. Christopher Longest, Oxford
Mrs. J. K. Armstrong, Louisville
Mrs. Claude Anding, Flora
Mrs. Ned Rice, Charleston
Vice-Pres. B. W. M. U. Aux. S. B. C., Mrs. A. J. Aven, Clinton
Recording Secretary, Mrs. D. C. Simmons, Jackson

FACING FACTS

Among the many fine statements of ex-President Coolidge, is this one, "No people have need to fear anything if they are willing to face facts squarely".

In our denominational life in Mississippi we will have to face facts squarely if we maintain our solidarity and unity.

The splendid articles by Hon. L. L. Tyler express and reflect the feeling and sentiment of thousands of Baptists in our state.

Somebody said "No question is ever settled until it is settled right". There are scores of Baptists who will never believe that the extra session of the Convention at Newton settled the Clarke College question nor the Orphanage question. Hundreds of our people believed those two questions were settled at Jackson at an extra session of the Convention and believing that, they are not prepared in mind or in spirit to accept the result of the Convention at Newton. There were many things about the session in Newton they cannot understand. Many of us who are laymen could not understand the presence of politics and the absence of the Holy Spirit.

If the spirit expressed in that session is to be the guiding spirit for future work we might as well change our "Modus operandi".

We still believe that the Convention at Jackson was the largest and most representative we have seen in our life, and came nearer voicing the will of the majority than any Convention we have ever attended.

And now if a minority on a committee can defeat the purpose of a majority composing the Convention, it is high time for us to change our polity. In fact it is changed—and that is where our trouble lies now. We might as well face it.

—C. M. Leggett,
Laurel, Miss.

Resolution by the Woman's Missionary Society of Coldwater, Miss.

IN MEMORIAM

Whereas, it has pleased the Father to remove from our midst our Sister, Mrs. Sam Sneed, we feel that in her death we have lost a beloved and esteemed member of our W. M. S., her family a kind, devoted and affectionate wife and mother, and while we willingly bow to the will of the Omnipotent and Omniscient Ruler of all things, we can but sorrow that we shall see her face no more. Therefore, be it resolved:

First, That while we mourn our loss we feel that it is her gain and we desire to bow with humble resignation to His will.

Second, That to the stricken family we extend all the condolence that friends can offer to others in these heavy afflictions that affect all alike though not in the same degree.

Third, That a copy of these resolutions be placed on the minutes of our W. M. S., one sent to the family of the deceased and one each to The Tate County Democrat and to The Baptist Record for publication.

"There are no dead, we fall asleep
To waken where they never weep.
We close our eyes on pain and sin,
Our breath ebbs out, but life flows in."

Mrs. M. S. Dougherty,
Mrs. W. F. Ballard,
Mrs. C. M. Yates,

Committee.

THE ROYAL AMBASSADOR AIRPLANE

(By Mrs. Beverley Montgomery, S. C.)

Tuning Up

I am sure there is a thrill in being a possessor of an airplane all your own! And should we boys not feel a similar gladness in owning our own Royal Ambassador Chapter? It takes work, and thought, and money to secure an airplane; and of course, it takes heroic work and prayerful thought to get a Royal Ambassador organization in our church.

Today, we are going to take you up in a Royal Ambassador Air plane. We must have a wide-awake, and wise Pilot in Charge; and we have one in our faithful counselor, who holds our steering wheel, and who guides us upward and onward. In tuning up, meetings must be planned and announced. First, we must put in gas—that is boys—when gas gives out a plane drops to earth, torn and useless—so boys, let's get in! We can do nothing with an empty tank.

The only way to start the propellor is to rally around the pilot—our chief counselor. With a number of boys, our tank full, programs arranged, meetings announced, and our pilot at the wheel, we are tuning up. See our pastor-helper, as with God-given faith and strength, he turns our propellor and helps our R. A. plane to start off with the interesting and impressive Initiation ceremony.

Taking Off

"Contact," calls out our pastor-helper. "Contact," answers our pilot, and away we go, taking off with our Declaration and Commission; a devotional, officers elected, and a well-prepared program are essential parts of our very first meeting. But in taking off, does a Royal Ambassador Airplane ever stir up dust or hit hard bumps? I should say that it does whenever boys refuse to serve as officers, or fail to take their parts on the program. That sort of bumping is something awful when it brings our R. A. plane to settle in the dust. Perhaps the pilot, our chief counselor "takes cold feet" and lets go the steering wheel. But watch our plane rise when a faithful pilot gives orders and the boys take hold in earnest. Up, up she goes! For when meetings are held regularly, with good programs and the chapter tries to measure up to the Standard of Excellence, our R. A. plane goes aloft. Isn't she fine! If this continues, one of these days like Lindbergh, we will say, "We have arrived" and we will be at A-1-ville.

Avoiding Fogs

Here we go sailing up and on with every boy wide awake and on the job till, look! a dense fog is arising! Chapter scribe has failed to record his minutes or forgotten to bring his book. How can we avoid this dense fog? By selecting a reliable secretary and assistant secretary, who are both willing and able to serve. Now we feel safe again. Another fog in view—it seems though, for lo, we are out of gas! Just here our pilot, chief counselor, signals with a mighty flashlight-Bible Study and Prayer. Hear the call, "We are ambassadors of Christ," the Light of the world in whom there is no fog or darkness at all. We boost our meetings; we should be "Ambassadors for Christ." A new interest is aroused, and our plane steers clear of these dangerous fogs and rides on. Bible Study and mission study, together with living in the truth of our Commission and Declaration will dispel fogs like a glorious sunrise in mid-winter.

Flying High

An airplane of consecrated Royal Ambassadors is flying high, high, away above the idle discontented pleasure-seekers on the ground. The flying high calls for prayer, mission study, Bible study, faithfulness in gifts of money and of time in the performing of knightly deeds. It demands that R. A.'s work to attain the ranks of Page, Squire, Knight and of Ambassador. These won, we are in a good atmosphere. Isn't there a thrill in flying high? Just watch us up there doing stunts, more knightly deeds, special offerings, enlisting new members, holding a Father-Son Banquet, going on hikes, picnics, or enjoying a weiner roast! Some stunts these! Actually, we do a "Tail Spin" by holding our very own Associational Conclave.

See our R. A. airplane up and smoothly gliding, with bumps and dust almost out of sight so far are they below us! Onward we soar, stopping long enough to initiate more new members, refueling our plane. We glide smoothly by meeting regularly our apportionment, by well kept records, by sending reports promptly. Going higher, ever higher in mission study and Bible study with prayer and occasional recreation and socials. Our R. A. Airplane, a thing of beauty, rises above fogs and glides onward and upward in the sunlight of God's smile. A wonderful plane it is filled with life-giving gas, boys, Ambassadors who sing, "I'm here on business for my King."

Reaching the Goal

See us as we approach our famous "Landing Field," our own association. Could anything be more delightful? In every church in our association, Landing Field, is seen a bright light, a Royal Ambassador Chapter sending forth rays of God-given light. Other boys are being enlisted, R. A.s are growing in usefulness to the church because of their missionary interest, gifts increase as they grow older, for tithes are paid and the apportionment is no longer hard to reach. Boys wearing arm bands are busy with personal service, serving as ushers in the church service, and acting as "right hand men" for the pastor and deacons. Listen to the R. A. yells! Watch them enjoying hikes! picnics! banquets! larger groups go to R. A. Camps. A Royal Ambassador Chapter in every church in our association and every chapter A-1! Watch these larger boys grow into leaders for other churches. Thus our Royal Ambassador Airplane has reached its goal by service to others as they sing:

We are soldiers strong and true,
There's much work for us to do;
So we'll work with all our might,
For the cause of God and right.

R. A.'s! R. A.'s! One and all
We would listen to God's call;
In His name we'll onward go
As we seek His will to know.

We're Ambassadors for Him
And our lights must not grow dim;
"Forward March!" He calls to you,
Answer with your service true.

—BR—
Brother J. H. Hooks goes this week to his new pastorate at First Church, Grenada. He is succeeded at Moorhead by brother A. A. Walker of Little Rock, who was several years ago at Water Valley. May the blessings of God be with them both, and with the churches.

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East Mississippi Department

By R. L. Breland

Mrs. Nannie Viverette Edwards

Miss Nannie Elizabeth Viverette was born at Union, Newton Co., Miss., in the year, 1875. She was the daughter of Mr. and Mrs. James Viverette. She was one of three children that came to this good family—one brother older, Jno. L. Viverette, is dead and one sister, Mrs. Dora Sansing, still living. Her mother, Mrs. Mary Walton Viverette, still lives, but her father preceded her to the better land.

This splendid lady united with the Union Baptist Church when a girl and was baptized by that prince of preachers, Rev. Jas. M. Moore. She was a faithful worker in the church and possessor of a noble character. Her life stood always for the highest and purest of earth. Being dead she still speaks in her noble influence.

Several years ago she was married to Mr. Elisha Edwards, of Neshoba county. He was later a business man of Birmingham, Ala., at which city they made their home for many years. Her home life was happy and peaceful. No children came to bless the home.

On July 14, 1930, almost without warning, her beautiful life was closed here to continue in that city so fair. She died as she had lived, trusting her Redeemer. She leaves behind for awhile a sorrowing husband, a weeping, lonely and aged mother, a sad sister and other relatives and friends whom we trust will join her over there some sweet day. May the Father console them.

Pittsboro Evangelistic Meeting

This is the writer's first year as pastor of the Baptist Church in this county-seat town of Calhoun county. It is not a large church but has some members who are as faithful as may be found anywhere. The evangelistic meeting began here Sunday, August 24th, and will continue through next Sunday.

Rev. Clyde L. Breland, pastor of the First Baptist Church, Richmond, Ky., did the preaching. Those who heard him said it was well and scripturally done. Interest was good

from the start and additions are being made to the church. Congregations are excellent, some attending from Scuna Valley, Vardaman, Derma, Calhoun City, Bruce and other nearby cities.

Deacons A. A. Bruner, B. Murphree, H. W. Hannaford and G. W. Malone were on the job constantly as much so as possible, and helped much in the meeting. Bro. Wiley Flannagan, one of the members 16 years old, who has declared a call to preach the gospel, also did much good work. He has preached several times here and at other places. The church is proud of him. Group prayer meetings each evening were spiritual and helpful.

The meeting is still in progress and final results will be announced next week.

Notes and Comments

Sparks from Sermons:

"The world is saying, 'show me the fruit of preaching in men and women who live the gospel you preach and I will believe your message'."

"We can solve the youth problem when we solve the parent problem. The children are jazz crazy because the parents are jazz crazy first."

"Statistics tell us that fully 85% of all babies born blind are so because of immorality of some ancestor who contracted a loathsome disease and transmitted it to his offspring."

Our country seems to be dancing, gambling and other forms of immorality crazy. Just such conduct on the part of church members is the greatest hindrance the cause of Christianity has today. Such professors are stumbling blocks.

Someone has said that hypocrites in the church and moral people out of the church are the worst enemies the church has. Both keep others out of the kingdom and out of the church. Are you one of these?

Glad to welcome two new pastors into our part of the state. Dr. John H. Hooks has located at Grenada as pastor of First Baptist Church and Rev. R. B. Patterson is now pastor of Calhoun City Baptist Church.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY

JOHN R. SAMPEY, Pres.
Louisville, Kentucky

FEATURES

An environment conducive to
Spiritual Growth, A Happy
Wedding of Religion and
Learning in Genuine Christian
Scholarship, Opportunity to
Consider Truth Under Safe
Guides, A World-Famous Fac-
ulty of Sound Christian Think-
ers, World-wide Christian Fel-
lowships, A Great Evangelist-
ic and Missionary Program
and Impact, A Comprehensive
Curriculum, Practical Work
and Pastoral Opportunities, A
Central and Accessible Loca-
tion, A Large, Well-equipped
Library, A Campus of Natural
Beauty and Architectural
Charm, World Prestige, Etc.

Welcome, fellow soldiers!

Rev. W. C. Stewart, of Houston, did the preaching in the revival meeting at Derma recently. Rev. J. M. Spikes is the good pastor. A good meeting is reported.

Rev. Floyd Lummus is Superintendent of the Pittsboro Consolidated High School. He and his good wife are welcome additions to the city of Pittsboro.

The following announcement is out: "The Mississippi State Sacred Harp Singing Convention will meet in Calhoun City, Calhoun Co., Friday and Saturday, Sept. 19 and 20, 1930, W. T. Gwin, Euporo, president, and J. J. Adams, Clarksdale, Secretary." Come over and hear some old-time singing like our fathers and mothers used to enjoy.

Rev. Thos. J. Smith and family of Vadalia, Mo., where he is pastor of a full-time church, visited their parents near Mathiston, Miss., last week. He held a revival meeting while at his old home. Sorry to miss seeing them while here.

The Calhoun county Baptist Association will convene with Macedonia Church, 2½ miles north of Calhoun City, Tuesday and Wednesday following the second Sunday in September. Visitors are welcome.

The Yalobusha county Baptist Association will meet with Wayside Church, 2 miles west of Scoey, Wednesday and Thursday before the third Sunday in September. Come and be with us.

The popularity of the prize-fight craze is an evidence of the decay of morals and a return to the barbarism of ancient Rome. A continuance and growth of this sin will see the bull-fight of Spain in our country in few years.

A SANATORIUM STORY

(By Louis J. Bristow, Supt.)

He has done a good work for the Baptist denomination and the Kingdom. He was a frugal man and had bought a home and laid up something for old age or the proverbial "rainy day." The latter came first, and two years ago he came to El Paso and entered the Baptist Sanatorium. He did not complain at his lot, asked no special favors, and paid his own way. As is often the case, his illness has continued longer than was expected, and all the while he has paid his bills regularly.

Now, a few days ago came a letter from the pastor of his church telling us that this poor man can pay no longer. He left his family back in the home State and came out here, 1,800 miles away, alone. He said nothing about it, but his savings were consumed and then he mortgaged his home. Friends helped his wife and children, while he paid the Sanatorium the proceeds from the mortgage. Now all that is gone and the mortgage is due. He cannot pay us anything more, and his family is in want.

He does not know the money is exhausted, nor does he know the pastor has written to us.

The Sanatorium has been losing

money. The Home Board cannot put any more into it. I have been put in charge of it to make it pay expenses. I am told not to do any charity unless I have money to pay its cost.

What shall I do with this patient? He is in no condition to return to his home. He has made a brave and honorable fight to regain his strength, and has not asked his Baptist brethren for any help. He has paid all he has.

I believe there are generous Christians among Southern Baptists who will send us money to keep this poor man here. If there are not I will have to tell him to leave—and Doctor Britton says it will mean his early death.

I'll send his name to everyone who helps, if it is asked for.
El Paso, Texas.

FRANKLIN MEETING

The meeting at Franklin Church, between Flora and Bolton, beginning third Sunday in August, lasting seven days. I assisted pastor W. H. Bradshaw. It was a great meeting. Much praying, scripture reading and large attendance, a great revival, fine singing, good order, 22 baptized. I organized this church and preached five years for them. They asked me to come back next year and help in the meeting. Brother Bradshaw is doing fine work. The Lord be praised for the blessings.

—D. W. Moulder.

"I think there is some misapprehension about the freedom of the press," declared the editor of the Plunkville Palladium.

"In what way?"

"A lot of people seem to think they are not expected to pay for the paper."

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The Sunday School Department

SUNDAY SCHOOL LESSON

September 7, 1930

JOSIAH (A Royal Reformer), II
Kings 22:1, 2, 8; 23:1-3, 21-25.

Golden Text—Thy word is a lamp unto my feet, and light unto my path. Psalm 119:105.

(From Points for Emphasis
by H. C. Moore)

1. **Friend of the Book** describes the reformer's character. The immediate ancestry of Josiah presents a combination picture of good and evil. The character of his grandfather Manasseh was evil in his early years but good in his closing days. The character of his father Amon was wholly evil and everybody felt that his assassination by his own servants in his own house was a fate deserved. But the character of his mother Jedidah was most probably good; so that following her example and warned by that of his father and grandfather, Josiah came upon the scene to leave a shining record.

At eight years of age he ascended the throne, a striking contrast to the character of his grandfather Manasseh who was crowned at twelve. But Josiah's counsellors were doubtless good men and women, for the heathenizing Assyrian party in Jerusalem and Judah was not dominant now as it was the generation before. At this time attention was paid to the counsel of Zephaniah the prophet, of Jeremiah who was perhaps little older than Josiah, and of Hilkiah the high priest. With such influences at work and prevalent, the field was favorable for the reign of the young monarch.

Summing up the thirty-one years during which Josiah sat upon the throne of Judah the Chronicler says: "He did that which was right in the eyes of the Lord." He reminded the people of David whose noble life he seemed to duplicate. Without either excess of zeal or neglect of duty he "turned neither to the right hand nor to the left."

2. **Finding of the Book** discloses the reformer's charter. It was in the eighteenth year of his reign (621 B. C.) that his reformation culminated in the restoration of the Temple which had not been repaired since the time of Joash two and a half centuries before. The whole enterprise had just begun when a long-hidden book of the Law was found by the high priest. Perhaps it had been placed there in stormy times when prophets were persecuted, the Temple was neglected, the heathenizing party ascendant and true religion was at a low ebb. At once, and no doubt with mingled awe and joy, the priest reported and delivered the new-found treasure to Shaphan the scribe or secretary of state who in turn carried it to the king.

3. **Furtherance of the Book** was proposed in the reformer's covenant. To the credit of the king and scribe alike they read it eagerly and without delay. It was so authoritative;

it bore so directly upon the work in hand; it was so true and fearless. After long concealment it had come to light and in its first conquest captured the throne. Mark the attitude of the good monarch to the good Book: (1) He "heard the words of the Law," giving strict heed to its contents and opening his heart to its truth. (2) "He rent his clothes" in profound sorrow that so many divine commands had been broken and so many penalties hung like a pall over the nation. (3) He called, commanded, and commissioned a company of his wisest and best counsellors to consider the situation thus acutely brought to view by the Book. (4) He "inquired of the Lord" through these good advisers and the prophets to know what should be done under this old-new light out of the Law. (5) He called a great convocation including the elders of Judah and Jerusalem, priests and Levites, and all the people both great and small that the influence of the Book might flavor the life of the nation. At the command of their king the people assembled in the Temple around the Book as a center. They heard its burning words with attention. They witnessed with becoming spirit Josiah's consecration to God. They followed his example and rose to their feet in pledge that they would be faithful.

4. **Fidelity to the Book** was shown in the reformer's celebration. The great Feast of the Passover had been neglected. The new-found book of the Law contained explicit directions for its observance. The good king therefore commanded his people to assemble at Jerusalem and observe the great feast exactly as commanded by Jehovah. There was instant and general response from every quarter of the country. It proved to be one of the greatest Passovers in all the history of the Hebrew people. There was a distinct moral quickening throughout the land.

5. **Fruit of the Book** was borne in the reformer's conquests. The removal of current and popular "abominations" required decision, courage, firmness and perseverance. The king expelled the spirit mediums. He removed the idolatrous high places, the licentious Asherim, the carved and molten images. Even in his own presence he had the altars of the Baalim broken down, the sun-images hewed into shreds, the Asherim and images pulverized and the dust strewn "upon the graves of them that had sacrificed unto them." More than this: he actually "burnt the bones of the priests upon their altars." And not only did Josiah eradicate the public evils that had fastened upon the nation under impulse of the new-found Law, but he squared his own life by the same standard. Indeed no royal predecessor or successor quite equaled Josiah in his intense devotion to God.

So happy is the land where "the Bible goes equally to the cottage

of the plain man and the palace of the king."

—BR—

CLEAR SPRINGS MEETING

Our revival meeting at Clear Springs, Choctaw County, began on the 3rd day of August, running through the 9th. Our much beloved pastor, Rev. E. E. Crick, procured to do the preaching Rev. H. L. Byrd of Clinton, who brought great-soul-stirring messages from first to last, the church being revived and stirred to do greater work for the Lord. It was the greatest meeting in 10 or 15 years. Thirteen professions of faith, 12 for baptism; more yet for baptism Sunday, August 24. After the baptismal service the members of the church together with the 12 new babes in Christ lined ourselves up and took the bread and wine in memory of our loving Lord who did for us that which we could not do for ourselves.

Our prayer is for the Spirit of Christ to be with us on and on as it was with us in this great meeting. God be with Bro. Byrd and our beloved pastor, Bro. Crick.

—S. M. Fant, Reporter.

—BR—

PEARSON MEETING

For the past week a soul inspiring revival has been held at Pearson, at the Pearson Baptist Church, by Rev. A. W. Talbert of Jackson. Rev. Talbert was splendidly assisted in the musical programs by Miss Alma Searcy and Mr. Rudolph Bradshaw, both of Jackson.

Mr. Bradshaw, accompanied by Miss Searcy, favored the congregation with a number of delightful solos.

A quartet, composed of Mr. Bilbo, Mr. Monroe, Mr. Parker, and Rev. Tomlinson, from the Griffith Memorial Church of Jackson, sang several sacred selections on Thursday and Friday evenings.

The entire series of meetings were well attended, and afforded spiritual food of great value to all.

There were several additions to the church, all coming by conversion.

—Christine Casey,
Pearson Rd., Jackson, Miss.

—BR—

SOME GOOD MEETINGS

I had the pleasure of leading the singing in a good meeting at Morton, Miss., beginning June 11, with Dr. J. W. Mayfield of McComb City doing the preaching.

On June 22, we began a meeting at Pelahatchie, with Dr. B. C. Land of Quitman doing the preaching. Brother W. L. Meadows is pastor of these two churches and is doing a very good work.

On July 6 I went to Coldwater Church, Neshoba County, for a meeting. Dr. S. F. Land of Meriden did the preaching.

July 13 we began our meeting at Newton, which lasted for 16 days. Dr. J. W. Mayfield did the preaching in this meeting. Pastor J. E. Wills was very much pleased with the services.

On August 3 I went to Oakland Baptist Church, Newton County, for the third meeting I have had with this church. Pastor J. E. McCraw did the preaching.

August 10 I went to Poplar Flat, Winston County, for a good meeting. Pastor J. M. Kitchens did the preaching.

We have just closed a good meeting at New Hope Church, Lauderdale County. This was the third meeting for me at this church. Brother H. H. Bethune of Newton did the preaching. C. J. Johnson is pastor of this church.

An unusually good spirit was seen in all of the meetings. The membership of each church was enlarged. I shall be available for meetings throughout the year.

—Jack Perkins.

Newton, Miss.

—BR—

Seasick Passenger (on friend's yacht): "I say, what about going back? After you've seen one wave, you've seen them all."

—BR—

Traffic Cop (after the operation): "What did I say while I was under the ether?"

Nurse: "You asked the surgeon to show you his operator's license."

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Baptist Sunday School Board
Publishers
Nashville, Tennessee

A Serious Situation In Our Foreign Mission Work

A Missionary's Reflections on Probable Further Cuts of Mission Funds

—BR—

Our hearts sank within us this week when we read the recent statement issued by the secretaries and Administrative Committee of the Foreign Mission Board in which it was stated that funds received through the cooperative program and otherwise had fallen off more than two hundred thousand dollars for the year ending April 30, and asking, as the announcement was headed: "What shall the Foreign Mission Board do?"

The Foreign Mission Board should be thanked for its frankness and for giving warning at this time, but we are cut to the quick and are made sad indeed that such a state of affairs exists. Yes, what shall our Foreign Mission Board do? The question falls back on the churches, but more truly on the leaders among our Southern Baptist Churches. We people out here are the most seriously affected. Yet we are helpless. What shall we do?

Funds Already Cut to the Limit

Every year for several years we have not only been denied the privilege of going forward, but have been told to retrench, funds and forces being cut lower each year. What we regard as emergencies cannot be granted. When requests are made for these and for means of taking advantage of special opportunities and openings for the advancement of the Kingdom we are told by the Board that the Convention has instructed them to make no advance until the debt is wiped out. We cannot believe that the rank and file of our Southern Baptist brothers and sisters scattered throughout the Convention desire that we shall continue to be told to retrench, for many at home who are interested in giving the gospel to a lost world have told us that were the Foreign Mission Board representatives allowed to go before the churches with a free hand the debt would be wiped out in less than two months. Whether this is true or not, we are unable to say, and just how the money should be raised for foreign missions may not be for us to say; but we cannot believe that even one out of ten of our people would be willing to allow things to exist as they do were they able to see how badly we need to go forward.

We realize that there has been depression in business the past few years, but money for other things can be had. The ideal, we are told, is the cooperative program, but, brethren, it is not getting money from all the churches. We greatly appreciate the contributions of those churches which are doing so nobly and have increased their contributions under this budget plan, but there are so many who are doing little or nothing. What about the seven thousand Baptist churches in the bounds of the Southern Baptist Convention which are giving absolutely nothing to the program? Are they to be ignored? Cannot the cause of foreign missions be taken

before them and they be brought to have a great share in this blessed work of our Lord? Are there not many other churches which are doing almost nothing because they have not been educated up to the budget way of doing things? Would they not respond, especially to foreign missions, or to any other worthy cause, if properly presented to them? I understand that in North Carolina, my native state, each church is encouraged to work as under the cooperative plan, or under the old plan, just as it pleases, and that this method works well; but we understand that this plan is not followed in other states. By applying this method throughout other states of the Convention, would there not be an increase all along the line, not only for Foreign Missions but for other causes as well?

Shall We Throw our Missionaries Overboard?

The time has come when some of us would like to know, if possible, what the future really holds in store for us. The question asked is: "What shall the Foreign Mission Board do?" But, brethren, the real question is what are we missionaries going to do? We must not retrench but should go forward. How shall we do it? We cannot call upon the Chinese churches even for our support, for it is all they can do to support their own work. We cannot beg, for the Chinese people as a whole are too poor to give sustenance to foreign missionaries. We could secure employment with foreign firms in China, and some at large salaries, but God has called us to do mission work. We are not allowed to "beg" even for foreign missions in the homeland. Then what are we to do? Is it coming to where some of us must apply to other mission boards working in China to support us and the work begun by Southern Baptists, and at the same time make it possible for us to advance?

Southern Baptists may not know that their missionary representatives in China are considered as among the very best in all the Far East. They are earnest, faithful, true to the Word, love the Chinese, and work hard. (I say this not because I am one of them: I feel unworthy to be numbered among them). And it should be stated that there are other great mission boards working in China which interpret the Word of God as we do who might be—and, we believe, would be—glad to take over some of your representatives as their workers. But we greatly prefer to work under the Foreign Mission Board of the Southern Baptist Convention, as representatives of the noble people who sent us out and who until recent years adequately provided for the work we are trying to do.

The matter of having to appeal to some of these other agencies must, however, be considered seriously by us, unless our leaders at home find

an adequate way to support us and the work. We are being forced to this consideration, though it is not to our liking. When God spoke to the people of Israel he said: "Go forward." That was thousands of years ago. He speaks with even greater emphasis today. We must go forward. It is God's command. It is Christ's command. It is the command of the Spirit.

Some may say: "But, brother, your zeal hath made you mad." Then would that all my Baptist brethren were as I am, even including these bonds which bind us to China and the crying needs of lost souls. Their distress of war, famine, and banditry makes them more truly our neighbors, and makes us more truly our brother's keeper.

Other Mission Boards Sending Reinforcement

Others may say: "You must remember that our people are without money, or bled to death with appeals of this kind or that." Then my brethren, why is it that other missionary societies are able to secure funds for this work? The Christian Missionary Alliance is making great strides and pushing forward its foreign mission work in China, we are told. Where does its money come from for the sending of hundreds of missionaries to the Far East? It comes from the Christian Churches of America.

The China Inland Mission is also making great advances in China, while we are told to retrench, and while some of our worn out missionaries, who need rest and whose furloughs have been due for years, are remaining on the field and working on with a timid fear that should they go to the homeland for needed rest they would be kept at home as many others are being kept from the work of saving souls, whom they love more than their own lives. They are now up in years, and having given the best of their lives to work among the Chinese, do not feel that they would fit into the work of the churches of America. So they plod along at their work though needing rest until God calls them home. This is not as it should be.

This situation exists among us while the China Inland Mission sends a delegation among us to arrange for the settling of twenty new missionary families! The old ones will be moved from other mission stations in China and will be located in north Manchuria, in a part of what we regard as our field of labor. Southern Baptists should be providing these workers. We are the logical people to go forward in this field, for we do not only have work in the leading city of this region, the city of Harbin, but have six outstations located at six strategic places in this north Manchuria field, from which our work should be extended.

The C. I. M. is planning to locate this large number of men and women in one section of our field that is only about one-fifth the whole of the region where we are working. What is going to be done about the other four-fifths? This mission agency never before did any work whatever in the three great provinces which make up Manchuria, so it is an advance step. Work con-

ducted by the C. I. M. in other parts of China is also going forward.

Whence Increased Funds of Other Boards?

The China Inland Mission formerly secured its funds from England, but now they have turned to the United States for much of their money, and we understand, a large part of their contributions now come from there. The reader will be interested to know that the two missionaries who are spending a year in our field arranging for location of the twenty families are Baptists. I am told that from eighty to ninety per cent of the C. I. M. missionaries are from Baptist churches: then it stands to reason that much of the money they collect in America for their work is also received from Baptist churches. One of their missionaries told me that they had no trouble raising funds in the United States for their work. He was surprised to learn that we as representatives of Southern Baptists have our hands tied and are receiving no reinforcements, not even being able to employ additional evangelists to open outstations at important growing towns where we are being asked by the Chinese to send them men and women to preach the Word.

Is it not possible that our China Inland Mission brethren are securing funds where we also might get them if we went after funds as they do? When the great foreign mission enterprise was first born the missionaries, as Rice and others, went before the people, made their appeals and raised the money—and got it for the work. This method was used generally thru past years of mission history and in all lands. It is the method used by the Christian Missionary Alliance today, and they are getting the money. This is the method of the China Inland Mission. Presentation of conditions, claims and the appeal prepare the mind and heart for working of the Spirit, and most people get greater joy giving under these conditions. Just what method Southern Baptists should use is for those unselfish, God-loving men in our southland who love the Lord Jesus and a lost world to decide.

God is blessing in a most encouraging way the work we are trying to do in North Manchuria, but we cannot think of having to go backward. The question still which comes to us, as we see others going forward, is "Shall we sit still and at a dying rate deny ourselves the privilege of going forward with them?" God help us to answer this question. And may He help each leader among our Southern Baptists to answer the question: What shall be done regarding this great cause, so dear to the heart of our Lord, the question of giving the gospel to a lost world, the cause for which our great Southern Baptist Convention was founded?"

Our hearts burn within us, dear
Continued on page 14

DEAGAN TOWER CHIMES

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J. C. Deagan, Inc., 102 Deagan Bldg., Chicago

The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 10: Sept. 4th
The Crossing of the Red Sea. Ex. 14
Read Carefully, and Write Me
the Story

Facts Not Given in the Lesson

When the Israelites went out from Egypt, they were six hundred thousand men, besides women and children. This would mean more than two million people, besides the "mixed multitude" that went with them. They took with them the bones of Joseph, (Ex. 13:12) who had been dead some 400 years, and who had, on his death bed, made his brethren swear that when God brought them out of Egypt, as He surely would, they should take his bones with them, to give them a grave in the land of promise. (Gen. 50: 25).

The 77th Psalm tells of the crossing of the Red Sea, and the Scotch people have a hymn made from this Psalm. Here is the last verse of the hymn:

Thy people thou didst safely lead,
Like to a flock of sheep;
By Moses' hand and Aaron's thou
Didst them conduct and keep.

My Dear Children:

I saw in The Clarion-Ledger today that some schools in Mississippi were already opening. Before you read this, most of you will be in school again. I suspect many of you are glad of it, for it has been a long, hot summer, and you will be thankful for school and friends and cooler weather. Julia Frances is going to school this session, and she and her mother are starting home in a few days as her school opens the last of August. Try to learn all you can my dears for this is your chance. And have a good time playing too. I don't need to tell you that do I?

I hear that our contributions have been pretty good since I left, but I can't tell you how much they are until I go home. Bible study papers, a few of them, have also been coming in.

We are having a good time here, going sight-seeing, enjoying being with our kinfolks, eating a fine meal three times a day, and putting on a little flesh, which doesn't mean at all that we are getting fat. I wish it did.

Now, I must say goodbye, with much love to you all. I think of you often.

Your true friend,

—Mrs. Lipsey.

Colorado Springs, Col.
Aug. 19th, 1930.

Dear Children:

I go to see some sights every day and some times 2 times a day. I have been up on two mountains: the tallest one was named Cheyenne Mountain, and the other one was called Buck Horn Mountain. On Cheyenne Mountain I saw an elephant, a camel, lots of bears, two sea-lions, some African lions, monkeys, and eagles, and a pretty bird, but I don't know the name of it. These were all in cages except the elephant and the camel, and a deer and a buffalo that I forgot to mention. On the top of the mountain was a platform with a long pole on it with a flag on the pole: we stood on the platform and looked down into Colorado Springs. We also went into a store up there with Indian shawls and coats, and bracelets and beads, but we didn't buy anything. When I ride around down here, I look up on Cheyenne Mountain, and I just can see the flag up there.

I am sending ten cents to the orphans, and ten cents to Miss Byrd's Library.

With love,

—Julia Frances Steele.

Walnut Grove, Miss. 8-18-30.

Mrs. P. I. Lipsey

Jackson, Miss.

Dear Mrs. Lipsey:

Enclosed you will find a check for one dollar and twenty cents (\$1.20) which please use for the benefit of Miss Byrd's Library Fund from the Junior B. Y. P. U. We have a good B. Y. P. U., although it isn't A-1 yet. We hope to be this quarter. May God's richest blessings be upon you.

—LaVern Walton, Sec.

Thank you, LeVerne, we are getting on nicely now with our Library Fund and we must all add our prayers with our gifts, that they may be the means of increased usefulness on the part of our missionaries.

Fulton, Miss. July 11, 1930.

Dear Mrs. Lipsey:

The little Sunbeams of Fulton, Miss., are enclosing one dollar (\$1.00) to be used for Miss Juanita Byrd's Library fund. We are especially interested in Miss Byrd and her work because she has been in our church several times teaching study courses and speaking in behalf of the children's work here, these tiny little helpers now growing in the service of God. We have an interesting group of about fifteen regular members who are very enthusiastic over their work in the Sunbeam Band. We will willingly help Miss Byrd, not only with our small amount of money but also with our earnest prayers and we offer sincerest wishes for her success in this great work she is doing. Hoping to join your happy Circle, we are

The Fulton S. B. Band,

—Miss Mildred Senter, Ldr.

Miss Rivers McFadden, As. Ldr.

Thank you, dear friends, for your cooperation. You are already fulfilling the scripture by being fellow helpers to the truth. You remember John says in his second epistle, "I rejoiced greatly that I found of thy children walking in the truth as we have received commandment from the Father."

Osyka, Miss. Aug. 26, 1930.

Dear Mrs. Lipsey:

I guess you are in Colorado Springs, Col., now. Hope you are having a good time. I hope Julia Frances and her mother the same. School will soon start and how glad I will be. It will start Sept. 8, two weeks from now. Mrs. Lipsey, I have no father. He died when I was 18 months old. My mother is crippled; my sisters and brothers are all living. I have three (3) brothers and three (3) sisters. Mrs. Lipsey, will you send me one of Miss Gladys' pictures when you get back from Colorado? With love.

—Willena Stewart.

Dear Willena: I am sure in all your losses you still have much to remind you of the goodness of God. May you have such sweet experience of His grace and love as will help you to help others. I will have a picture of Miss Gladys sent you and to any others who may ask. I expect to be back home Sept. 3.

Ordination of four deacons last Sunday, fourth Sunday in August. I assisted my son C. S. Moulder, at Clifton Church, in Scott Co., in ordaining four deacons: Caley Reeves, Edgar Waggoner, Early Sessum, M. V. Sigerest; four fine men. Two received by letter, one for baptism. Had a great revival. It was great to be present. —D. W. Moulder.

Teacher: "Johnnie, name a bird that is now extinct."

Johnnie: "Our canary—the cat extincted him."

HEALING HUMANITY'S HURT

By Louis J. Bristow, Superintendent

He was a tramp. A passing motorist found him lying beside a railway track, horribly hurt and unconscious. He rushed him into the Baptist Hospital in New Orleans. It seemed that the injured man would die and for days he hovered between life and death. The good Samaritan who brought him in was a Presbyterian and he told his pastor about the poor man. That pastor visited the sufferer almost daily for two or three months. Skillful surgery and nursing care not only saved the man's life, but his leg also, which had been horribly crushed. For weeks it seemed that he would lose his arm at the shoulder, but that, too, was saved. It would have been simpler to have amputated the leg and arm, and the man would have recovered in much shorter time: but amputation is not done by the surgeon while there is any hope of saving the limb.

One day an elder from the Presbyterian Church told me the Session of Prytania Street Church would hold a meeting in Mr. N's room at such an hour, to receive him into the fellowship of that church, and asked me to be present. I was there, and never was a pastor more gracious than was Dr. W. McF. Alexander, dean of all Protestant ministers in New Orleans, as he spoke of his interviews with the sick man, and of his conversion: and Mr. N— made a beautiful confession of faith; and the session voted to receive him.

The man is a member of a prom-

inent West Texas family, and had been a sort of "black sheep". Filled with wanderlust he had tramped about the world, and was "beating" a ride on a freight train when he fell and was crushed. In the atmosphere of a Christian Hospital, visited by Christian men and women, taught by a Christian minister, he was won to Christ. His sister visited him while he was here and we heard often from his brother in Texas. They were overjoyed that their brother was picked up by a Christian and brought to a Christian institution, where he found Christ.

The case cost us several hundred dollars more than the family paid us: but that is one of our contributions to suffering humanity. For we believe we are doing a good work when we are "Healing Humanity's Hurt". New Orleans.

TEN PER CENT SAVED

It is generally admitted that a dry climate, in the higher altitude, is beneficial to one afflicted with Tuberculosis. Climate rates approximately 10% in arresting a case. That 10% should not be overlooked, or rated lightly. One who saves 10% of his earnings is on the road to ease. Climate's 10% may supply the margin to put one on the right side of health's ledgers, and keep him there.

El Paso has the climate, the altitude (4141 feet) and the sunshine (81%) to supply that 10% to Tuberculosis patients.

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BAPTIST SANATORIUM**
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Superintendent
El Paso, Texas

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Registration for fifty-eighth annual session, September 16th and 17th. Formal opening exercises Thursday morning, September 18th.

A few more rooms are available for boarding students in both our self-help and our regular boarding departments. Check for \$12.50 will engage a place in either department.

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We have opened the books for students for the session of 1930-31. A room fee of \$12.50 reserves a place in any of the dormitories for next session. Send check now so as to obtain room of your choice.

Board and tuition for the entire session in Ross Hall or Johnson Hall \$340.00. Board and tuition in Dockery Hall, self-help plan, entire session \$235.00. All students take meals together.

Send check for \$12.50 for room fee and also write for catalogue to J. L. Johnson, President, Hattiesburg, Miss.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Mt. Vernon, Webster Co., Organized B. Y. P. U.

We are happy to report the organization of a new B. Y. P. U. at Mt. Vernon, in Webster county. This union is the result of a revival meeting, and after all, is a meeting a success if some provision is not made whereby the new converts may receive some training in Christian service? The preacher holding this meeting did not think so and so insisted on a B. Y. P. U. where these and other young Christians could be trained. O. P. Moore was the preacher and reports the union. Mr. M. B. Peebles was elected president and we hope to hear some good things from them from time to time.

Miss Durscherl, who has been doing work toward an M.A. degree in Columbia University this summer, is back with us, refreshed and ready for the fall drive for B. Y. P. U. Proficiency in Mississippi.

In checking up on our awards for the year in order that we might give this with other information to those who are to make the reports on B. Y. P. U. work to the District Association this fall we find that since November 1st, 1929, to August 15th, a period of nine and one-half months, we issued 7,488 awards in the B. Y. P. U. department in Mississippi. If this average keeps up we will give about 9,000 for the year which will be the largest number ever given in the state in one year. We are grateful to the pastors and others for their splendid cooperation during the year. Our work on the whole is progressing very satisfactorily.

Jackson City B. Y. P. U. Has Interesting Meeting

The third Monday night in each month is the date of the City B. Y. P. U. of Jackson and their meeting in August was a most interesting one. The meeting was held in the Calvary Church with the Senior B. Y. P. U.'s of Calvary giving the program. The program was on the "Cross" and as each person attending the meeting came in they were given a small cross with a beautiful poem written on it. The reports submitted by the different unions showed that splendid work had been done during the month, the highest grade being made by Parkway Senior B. Y. P. U., their grade was 93%.

Coldwater, Neshoba County, Has Study Course

The study course recently held in Coldwater church, Neshoba county, did not close with the close of the week, but a number of those who could not take the work the week the church observed study course have studied the books since and are receiving their awards. The right kind of a Bible Readers Leader will not be satisfied until every member of his union has taken the study course. This splendid rural church has a two story building with

space and rooms not only for Sunday School, but for B. Y. P. U. as well. They made their plans to organize an Adult Union and no doubt by the time of this writing this union has been added to their number.

Oral, Lamar County, Promotes Work

Oral community is a splendid rural community in Lamar county. The church is just across the road from the nice new brick high school and also the good brick graded school. The church building is not brick but it is a good frame house with four rooms counting the auditorium and hence well equipped in that regard for a fully graded B. Y. P. U. They have three good unions and these unions recently had their study course which was interesting from several standpoints. At the close of the course without anyone knowing about it besides the few who were providing for it the crowd was ordered out of the church building and comanded to follow their leader. This leader led the way to the tables back of the church where a number of large, luscious water melons were waiting for the crowd and what that crowd did for them was a plenty. Someone said that it was "the end of a perfect day." Well, it was at least the end of several perfect watermelons.

New Progress Church, Monroe County, Organizes Junior Union

While visiting relatives in Mississippi Miss Jessie Adams, who is serving as "Young People's Director" of the Avondale Baptist Church, Birmingham, Ala., taught a study course for the Seniors of New Prospect church in Monroe county and during the same week got together the Juniors, taught them and then organized a Junior B. Y. P. U. Mrs. W. L. Scott was elected leader of these Juniors and we have every reason to believe they are going to be one of our very best Junior Unions. We are grateful to Miss Adams for this splendid work. She was taking a vacation, but could not help rendering this service that she saw was needed. That is the true Christian spirit. We congratulate the New Prospect church on having this visitor and worker among them.

Philadelphia Unions Combine

The two Senior B. Y. P. U.'s of the First Baptist church of Philadelphia, Miss., have gone together for the winter months feeling that it would be better to have one good size B. Y. P. U. rather than maintaining two small ones. A number of their members are leaving for school is the main reason for this step. This combined union has met and elected officers for the new term and we give below the names: President, J. H. Hussy; Vice-Pres., Mate Munday; Secretary, Opal Perry; Treasurer, Thelma Hardin; Chorister, Erline Blocker; Pianist, Johnnie Atkinson; Group Captains, Evelyn Parkes and Lulgene Scott. "Everybody has gone to work with a

will and we are striving to make this the banner year for Christ."

TILLATOBA

My eighth and last week in summer meetings was happily and profitably spent with Pastor Joel Sturdivant and his folks at Tillatoba. Every Mississippi Collegian, of course, knows "Joel," for many years cheer leader, anniversarian and general all-the-way-around-steam-engine. He stands for Christ and fights the devil with even added vigor and enthusiasm. This was my third summer with him and I found him with many friends on all his fields. One likes to work with such a pastor.

The folks came in large numbers overflowing the house each evening, and that is not publicity dope, it is a fact. A splendid group re-consecrated themselves to the cause of Christ. I was not present the first few days of the meeting nor the last so do not know how many additions. There were some but not many. The Sunday school work here is outstanding.

It was our privilege to run up to Hebron near Sardis for one service with Brother J. B. Smith and the folks. He is one of our fine young seminary men and doing splendid work. A good crowd was present for this morning service and the meeting going good.

Brother O. U. Rushing, of Clinton, led the singing in this meeting and was very successful with the younger folks as well as with the regular congregation.

Yours in His service,
—D. A. (Scotchie) McCall.

SOUTH McCOMB

A good meeting at South McComb. Bro. Jones did his own preaching, and it was good. There were eighteen joined and the church greatly revived. Bro. Jones has been with us nine years and has held three meetings at the church and every one was good. We all love him. We had in Sunday School last Sunday 234 and have a good B. Y. P. U.

Yours truly, —S. M. Wilson.

TO RIVERSIDE ASSOCIATION

Dear Brethren:

Somehow my mind turns back to you this morning as I lie here seeking to regain my health at Sanatorium.

I am unable to find words to express my love for you and interest in you and the work there, because of the hearty cooperation and loyal support you gave me during the three years you saw fit to honor me as your leader and moderator of the association.

I am praying that this will be the greatest session in the history of the association and that all of the churches will come up to the association at Clarksdale on October the 23rd and 24th with glowing reports, having met their apportionments to the cooperative program.

I crave for the one chosen as your presiding officer that same consideration and cooperation which you gave to me.

Asking for a special place in your prayers,

I am, cordially yours,
—R. A. Eddleman, Mod.

"That was the spirit of your Uncle James that made the table turn and perform such queer stunts."

"I'm not surprised. Uncle Jim never did have good table manners."

Attention: Clubs, Classes, Aid Societies—Sell DOLLAR DRESSES handsome profit for your organization. New fall styles. Send for sample and information.

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WHY CHURCHES AND MINISTERS SHOULD PARTICIPATE IN THE SERVICE ANNUITY

"The release of ministers from anxiety regarding their own helplessness and the future of their dependent loved ones; the release of the churches from the fear of having older ministers become infirm on their hands; these are by themselves considerations enough to convince us of the value and importance of the Service Annuity Plan."

Correspondence invited. Explanatory literature now ready.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION,

Thos. J. Watts, Executive Secretary,
Dallas, Texas.

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M. P. L. BERRY, President, Clinton, Miss.

VITALIZING THE COOPERATIVE PROGRAM

By Walter M. Gilmore, Publicity Director

Certainly a plan of work that has proven as successful as the Cooperative Program has for the past few years will not be scrapped until it has been proven that it is faulty in principle and impracticable in execution, and until a more excellent way is provided. Under this method of taking care of all the causes fostered by Southern Baptists we have smashed all previous records under the various haphazard methods of former years, both as to the amount of money raised and the number of people enlisted in supporting our various denominational enterprises. This is a matter of record and can not be successfully controverted.

However, the most ardent supporter of the plan is forced to admit that serious blunders have been made in carrying it out and for that reason it has not accomplished all that was expected of it. The fact is, no plan, however perfect it may be, will work itself. And as long as poor, frail, imperfect human beings must operate the plan, you may expect mistakes to be made and a failure to get maximum results. The fault has not been with the plan, but, for the most part, with us who have been trying to operate it.

Now one of the most serious charges this writer has heard made against the Cooperative Program in various sections of the country is that we have talked Program so much that the folks have lost sight completely of the objects included in the Cooperative Program and do not know what it is all about. And so they are not interested in what they think of as a mechanical contrivance that was devised for the purpose of extracting unwilling shekels from their pockets. In fact, they are opposed to it for that very reason.

It is freely admitted by some pastors, some pretty good ones, that they have ceased to preach on Missions, and Christian Education and Benevolences since the inauguration of the Cooperative Program. "An honest confession is good for the soul", but, for the life of this writer, he can not understand why they did it. Certainly the needs are as great, if not greater, than ever. There has never been a time when the pastor had a better opportunity to preach on these great fundamental principles of Christianity than during the past ten years. Information along all these lines has been abundant and available. What more gripping and thrilling messages could any pastor bring to his people than the story of the application of the Gospel to the manifold needs of the human family in the various parts of the world?

And now that the old high-pressure method of raising money, with all of its serious reactions, is behind us, the pastor has a real opportunity to discuss with his people sanely and deliberately these fundamental, Biblical obligations, and train them in the grace of giving, on the basis of stewardship, regularly, systematically, proportionately, even as the New Testament teaches. So that it

is no longer necessary for the pastor to beg and tease and coax his people to give a little money spasmodically and for the on-going of the Kingdom, but the church has a regular stream of income from joyful givers, provided the proper training has been given.

By "Vitalizing the Cooperative Program" we simply mean, to make each item in it live before each member of our churches, investing it with flesh and blood and a heart that calls for love and support. In every pulpit in all the land, in every class room of every church, in every home, adequate voice should be given to the orphan child, to the widow, to the aged and infirm minister of the Gospel, to the sick, to all those sitting in the shadow of death without God and without hope in the world, until all our people should hear and make substantial response to the cry of physical need and, above all, to the Macedonian call for the bread of life.

If the Cooperative Program is going to continue to function successfully we must lay more stress on the call of the causes, on the call of the Cross, on the call of the Christ to make Him known to every creature. Perhaps we shall have to continue to call attention to the machinery by which we must carry out His great commission. But we should keep in mind always that the machinery is only a means to an end. We must have machinery, but back of it must be the power to run it, and in front of it a worthy objective.

Secretary E. Godbold, of Missouri, speaks of having heard Dr. E. Y. Mullins tell of a lady who had a lovely jewel case. It was made of expensive wood, inlaid with mother-of-pearl and silver trimmed. But she did not keep the jewel case for its own value. Inside the case were precious jewels worth thousands of dollars—diamond rings and brooches, precious stones and pearl necklaces of extreme value. She did not wear the jewel case, but regarded it simply as a convenient and necessary receptacle for her jewels.

You see the application already. The Cooperative Program is the jewel case in which we Southern Baptists carry the precious jewels of Foreign Missions, Home Missions, State Missions, Christian Education, Orphanages, Hospitals and Ministerial Relief. It is not the box that is of great value, but the jewels in the box. Brother Pastors, will you not present each one of these jewels in its most attractive light and sell them to your people? They are all exceedingly precious and will greatly enrich their possessors in spiritual values, as well as carry the Gospel to the famishing millions of earth.

Continued from page 11

brethren, as we write these lines, for we dwell among a people who are without God and without hope; and hardly a week passes but that we receive a request from some part of our field which we cannot meet because we are without money.

Faithfully yours,

—Chas. A. Leonard.

Harbin, Manchuria, China.
July 23, 1930.

FOUR MILE LAKE

Just one year ago the 2nd Sunday in Aug. I went to Four Mile Lake, Humphres county, Miss., for a meeting. I found an old run-down organization that had gone without a pastor for several years. But in spite of this we had a real good meeting, four coming on confession of faith in Christ, and were baptized.

I then set to work to build a Baptist church upon this old organization. I, of course, received many discouraging remarks, but, thank the Lord, I also received some encouragement, and had a few real Christians who were willing to do their bit for the Lord. So we just worked on together for the glory of God.

On Sunday, Aug. 10, 1930, we began our revival meeting with Rev. C. C. Carraway doing the preaching.

We had one of the most glorious meetings I've ever known, and on Sat. morning Aug. 16, I led 53, many of them fathers and mothers, down in Four Mile Lake, and baptized them. We had a total of 70 additions to the church.

The people read 3385 chapters in the Bible during the week, and as many as 96 people reported reading in a single day.

Bro. Carraway is a good preacher and one of the finest personal workers I've ever worked with. May the Lord continue to use him.

Brother Baptists, what has been done at Four Mile Lake can be done at hundreds of other places in the Delta. Let us open our eyes to this great field, and let the Lord lead us to great victories. This will not be accomplished with an afternoon service once or twice a month. But I am persuaded that we must search out these points, and be willing to give of our time, till we can prove to the people that the religion of the Lord Jesus is worth while.

We had 114 at S. S. at Four Mile Lake last Sunday. Pray for us.

Fraternally,

—Henry L. Byrd.

WHAT WOULD WE DO

If we did not have men who know how everything should be done and how to criticize when things are done contrary to their ideas?

If we did not have pastors who are "well qualified and properly vouched for" that can well pasture full time, two half-time, or four fourth-time churches and in addition, two or more in the afternoon, with such "good results?"

If all the preachers were called by the Spirit, filled with the Spirit, and taught by the Spirit, "The words of Spirit and Life" from the Master's lips?

If all the churches let the Holy Spirit have His way in the call of a pastor and in the carrying out of the Commission of Christ?

If preachers and churches would read and obey Paul's admonition in Romans 12, and especially Romans 12:10... "Be kindly affectioned one to another with brotherly love; in honor preferring one another?"

Your's for the Spirit's leadership,

—G. W. Land.

Clinton, Miss.

In Memoriam

William Thomas Shurley, husband of Mattie Sallis Shurley, relative of many, and friend of all, answered God's summons on April 26, 1930 and joined many loved ones in the home prepared for God's own.

Saturday, April 27, at the First Baptist Church in Yazoo City, his pastor, Bro. Young, assisted by his former pastor, Dr. Brame, conducted a beautiful and fitting service, while the choir, composed of members from his church of Eden, and those from the church of Yazoo City, sang soulfully "Abide With Me" and "The Home Over There."

The last sad rites were concluded at the beautiful cemetery of Yazoo City when his brother Masons, with a most impressive service, placed the body, wasted from long suffering, in its final resting place.

Friends and relatives came from many places to pay a last tribute. Flowers of every hue and color brightened the scene as the sun slowly sank in the west, speaking God's message of a life and day ended.

We shall not think of his life as incomplete, though in years he was in his very prime, but as one whom God had need of over there.

He was successful in business, having filled with honor many places of trust and importance; he was successful in his church life, acting as deacon, contributing freely of his means and answering every call of his pastor and fellow Christians, and he was successful in his home, providing comforts and joys for his companion and all who had the privilege of being there.

It can be truly said he was a true friend, helping in every way anyone who needed him, and truly, there shall be many who will rise and call him blessed.

To the one who, in the long, dark hours of illness and suffering, as well as the bright ones of joy and hope, was so faithful and true, we commended our Father, who knows and cares—'til that day when the reunion shall be complete in the Morning Land.—Contributed.

I NEED THEE

(By Mrs. Frank Hurst)

Father keep me close, very close to Thee,
And from evil let me flee.
Through the days, months and years,
Be my constant companion and allay my fears;
For Lord I need Thee every hour,
To give me strength and power,
And the courage to do what is right;
To win favor in Thy sight.

Cleanse my heart of all impurity,
Keep me from all avidity.
Take my hand and hold it tight;
So that I may live upright.
Give me the grace to do Thy will,
And my mission to fulfill.
Keep me faithful to the end,
And on whose integrity others can depend.

If I put God and His Kingdom first,
I know I shall never thirst,
For those living waters pure,
Will satisfy I am sure.
May I never miss a day,

As I go down life's pathway,
Thanking Him for every blessing,
Praying to Him my love professing.

When I look up at the stars above,
I know it is an expression of Thy
love.

In every way you have shown your
love for me,

And what can I do but trust in Thee.
All my sins will be forgiven,
Ere I reach that home in Heaven;
There we will gather around that
banner,

To sing to Him "Hosanna."
Dedicated to my dear Mother,
Mrs. E. N. Rushing, of Harperville,
Mississippi.

Mrs. Ellen Echols Cochran

This devoted Christian entered
into rest at her home, Senatobia,
Aug. 4. She was a daughter of Rev.
J. W. Echols. She was a life-long,
consistent member of Senatobia Bap-
tist church. She married Robert
Goldsby, from which union a son,
Robert Goldsby, Jr., survives. Fol-
lowing the death of Mr. Goldsby,
she married Mr. C. S. Cochran, who
survives. She was a consecrated
Christian and loved by all who knew
her. Her loved ones, Senatobia
church, and community will greatly
miss this gentle, saintly woman. As
her former pastor, we cherish her
memory, and pray God's consolation
upon her loved ones.

—A. T. Cinnamond.

—BR—

REVIVAL AT SHILOH

A revival lasting ten days was
held at Shiloh Baptist Church, west
of Okolona. The services were held
under an old time brush arbor and
the attendance was large.

This was indeed a God sent re-
vival; for His Spirit stirred the
hearts of His people and gave them
a desire and willingness to serve
their Master in a bigger and better
way. Also fifteen people were led
of the Spirit to accept Christ as
their personal Saviour.

The three prayer services held
each evening were well attended, es-
pecially the one for the young peo-
ple—there not being a service with
less than 20 in attendance.

The last service was held on the
banks of the pool in which those who
confessed Christ followed Him in
baptism.

Rev. Lawrence C. Riley, pastor of
Okolona Baptist Church and Shiloh
Church, was God's messenger, morn-
ing and night. God used him in a
wonderful way and blessed his
preaching. He brought messages
true to God's word and filled with
God's Spirit.

How thankful we are for God's
blessing on us during this revival.

On Aug. 24 Bro. Riley begins a
revival at Troy, where he preaches
twice a month. May God bless the
people and His servants there as he
did at Shiloh.

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SOME MEETINGS

On July the 9th Rev. R. B. Pat-
terson began a meeting with me at
Branch Church, in Scott county. His
preaching was satisfactory to all
people who heard him. The church
was revived and thirteen were added
to the church, nearly all of whom
were for baptism.

Immediately following that meet-
ing Dr. H. M. King began a meeting
with me at Shady Grove in Copiah.
He appeared at his best, and this
means a strong grip on the hearts
of the hearers from the outset. We
had a gracious meeting and thirteen
were added to the church, all by bap-
tism.

Beginning the fourth Sunday in
Aug. Bro. H. C. Clarke was with me
two weeks, one at Rehoboth, in
Rankin, and the other at Leesburg,
in the same county.

We had seven additions, by bap-
tism at Rehoboth, and twenty-six
were added to Leesburg church.
Twenty of these came by baptism.
Bro. Clarke is a fearless and power-
ful preacher. He is a great man of
prayer and a most persistent pers-
onal worker.

On the second Sunday in Aug. I
began a meeting at Bethlehem
church in Yazoo county. The Lord
blessed us and gave us eight conver-
sions. I was with this church last
year in a meeting.

Next week I go to Pilgrim's Rest
in Copiah, to be with Bro. H. C.
Clarke.

Faternally,

—A. A. Kitching.

—BR—

NOTES FROM LEAKE COUNTY ASSOCIATION

(G. W. Nutt)

My first meeting at Corinth
Church, where I am the excuse for
pastor, Bro. M. C. Hughs, of Ludlow,
did the preaching to the delight of
a crowded house every day and
night. The people prayed for rain
and we got all the perishing crops
needed, and besides the pastor bap-
tized 14 fine young people and some
parents. My next meeting was with
Bro. Egbert Breland, at Pospect,
Newton county. Had a good meet-
ing; 5 by baptism. Next week at
Convoy, Bro. Tom Tomlinson did the
preaching to large congregations.
No members, but church much re-
vived, then I went back to Corinth,
Leake County, and had a 3 days
meeting 3rd Sunday in August and
baptized 8 more converts, making 22
by baptism and 3 by letter in this
church.

We thank God and take courage.

—BR—

A woman toddled into the Probate
Court, up to the judge's desk, and
asked:

"Are you the (re) probate
judge?"

His honor replied without a smile
or a caustic voice, "I am."

"Well," continued the woman,
"my husband died detested, left me
a couple of little infidels, and I want
papers to be their executioner."

The judge graciously guessed
what she meant.—Ex.

SPARK PLUGS

(By R. L. Davidson)

The word fundamentalism seems
to have about four syllables too
many.

All some men lack to qualify as a
hog is a tail with a curl in it.

Just now the biggest urban prob-
lem seems to be how to hold down
the hold up.

The United States Senate seems
to be in the objective case and the
kickative mood.

It now seems to be the fashion to
kill someone and then go crazy to
escape punishment.

This age of substitutes has not
yet reached the point where a flat
head can be substituted for a level
head.

A Chinese general reports that the
rebel forces retreat when attacked.
But so do mosquitoes.

Women are able, for a time, to
conceal their age but what they con-
ceal it with looks worse than age
itself.

What the future has in store for
you depends in a very large measure
on what you place in store for the
future.

The agent drives it 500 miles and
its a new car; you drive it 5 miles
and its a used car.

It may be the fault of progress,
but it does seem as though they're
trying to stabilize the farm industry
after the horses are gone.

We suppose that the beauticians
also have their days when they feel
that their work is almost futile in
some cases.

Every high powered car ought to
be equipped with two horns—one
for the chauffeur to blow and one for
Gabriel to blow.

If, as some authorities maintain,
Prohibition can never be repealed
nor enforced, it would appear that
the irresistible force has at last met
the immovable object.

This is the season when a man
works all morning so he can afford
to play golf all afternoon for recre-
ation so that he can play bridge all
night.

Perhaps wise old mother nature
decided to make our girls—most of
them at least—slightly knock-kneed,
because she foresaw a time, viz—the
present, when a little friction as
they walked around would be badly
needed to supply warmth and keep
up circulation.

—BR—

HOME MADE LYRICS

You Would, Too

(By Uncle John)

IF I WAS a woman as sweet as a
rose, attractin' attention wherever
she goes—I'd exercise judgment an'
never forget to marry the best man
I thought I could get....

Tho it's powerful resky to marry
too fast, an' fetch up in heart-break-
in' tatters at last.

If I was a woman, I'd shorely ob-

ject to masculine drivell that's shy
of respect... I'd gather a brick-bat
an' throw it to hurt—at the two-leg-
ged varmint that called me a "skirt"
—an' I'd smack the face off'n the
fuzzy-lipped swain that forgot all
his manners to call me a "Jane."

If I was a woman that pined fer
a mate, I wouldn't step sideways to
monkey with "fate"; I wouldn't trust
nothin' that hadn't been proved—I
would fish out a chap that was fit
to be loved!

I'd practice all virtues an' live in
restraint—if I was a woman—but,
golly—I ain't.

—BR—

SILVER SPRINGS MEETING

Silver Springs Baptist Church
held its annual revival meeting the
third Sunday in August with Bro.
Vernon S. Ellzey of Rochester, New
York, doing the preaching. A great
message was brought at each serv-
ice. There was splendid interest
and good attendance throughout the
meeting. There were 23 additions
to the church by baptism.

Rev. A. J. Linton is the efficient
pastor of the church.

—Trixie Johnson.

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MY SUMMER REVIVAL MEETINGS

(By J. D. Franks)

It has been my very great pleasure to assist in three revival meeting campaigns away from my own field during the summer months. The Lord wonderfully blessed His people in each of these meetings.

My first meeting was with Superior Avenue Church, Bogalusa, La., where Rev. S. C. Rushing is pastor. Despite some unusual difficulties, the pastor becoming ill and being forced to remain out of the work for a few days being the chief, we had a great meeting. Some thirty-odd were added to the church.

Brother Rushing is doing a great work with this church. He is a tireless toiler for the Master—a good pastor, an able preacher and a constructive leader of his people. His church is located in a splendid section of the city, has a membership of several hundred and continues to grow rapidly under his leadership.

My second meeting was with the Baptist Church at Cuba, Ala., where Rev. C. E. Dearman is the under-shepherd. We had splendid meeting here, lasting just one week. There were eighteen additions to the church. Brother Dearman is running true to the form of his Seminary days—scholarly, studious, diligent in all his work. It is indeed refreshing to see a minister who has time these days to commit whole chapters of the Bible to memory and read them from memory, without error, as occasion demands. Such feats Brother Dearman has the habit of doing. It was a joy to me to be associated with him these few days.

My last meeting was with the Harpersville church, where the cultured and versatile Brother and Mrs. James H. Street serve so ably as pastor and pastor's wife. The Lord was indeed gracious to us during the seven days our meeting continued. A thorough-going revival was experienced by the church, with forty-odd new members added to their fold. Some of the services reached a high mark of spiritual favor—old-time conviction for sin and weeping on account of sin, and old-time rejoicing in the Lord. It was refreshing experience for me personally to be in this Gospel revival.

Needless to say that Brother Street and his wife are deeply entrenched in the affections of their people. Their people love them, trust them and follow them as their God-appointed leaders. They are doing a far-reaching piece of work for the Master in that part of His vineyard. In this splendid pair youth, culture, education and consecration are happily blended and conspire to foretell a great Kingdom ministry in their united careers.

One other meeting in my home territory it was a great joy to have part in—a two-weeks tent meeting under the joint auspices of Mt. Vernon and Mt. Zion Churches. The tent was pitched on New Hope school grounds, a point between the two churches, convenient to both congregations.

Afternoon and evening the services continued throughout the two weeks. The crowds came in large numbers, filling the tent to overflowing at many of the services. In my eight summers of conducting tent meetings in Lowndes county I have never seen such large congregations before.

The Lord was with us from the beginning. The people prayed, sang and worked with the spirit and the understanding. A hundred per cent of Mt. Zion's 110 members attended, and all but four of Mt. Vernon's 137 members attended. They were all "together in one place." Forty-two came into the churches.

Brother R. J. Shelton, pastor of Mt. Zion church, was present throughout the meeting and conducted the adult prayer meetings. His father, W. J. Shelton, of Fayette, Ala., came the second week and preached for us a few times. He is a preacher of unusual power—sound and clear in his utterances. It was a treat to us younger brethren to have him with us and to hear him preach. Brother S. B. Platt, Jr. conducted the young people's prayer groups and led the singing. By the way, at one of the services there were ten Baptist preachers present.

Summing up, in these four meetings there were above 140 additions to the churches, about half of them by baptism; the membership of the churches reawakened, and all but about twenty of the four combined membership in actual attendance upon the services. The Lord be praised for all the good accomplished.

—BR—

Ridgecrest, N. C.
August 28, 1930.

To the Editor:

May I ask the pastors in your state, through your paper, to consider my request for some Christian activity. I can assist pastors (don't care how small the church) who wish to hold their own meetings, by leading choirs, playing, conducting meetings for women, boys and

mill meetings for women at noon and personal work. I can also assist pastors in larger towns and cities with their visiting and personal work, teaching study courses and Bible classes. I can make attractive financial offer. If you are interested please write,

—Mrs. J. H. Dew.

Ridgecrest, N. C.

—BR—

Dr. H. R. Holcomb, pastor First Church, Tupelo, assisted pastor O. H. Richardson in a week's meeting at Sherman. Twelve were received into the fellowship of the church, nine for baptism. The church was helped by the meeting.

Dr. Holcomb is a great gospel preacher, and seemed to be at his best while with us at Sherman.

Miss Sue Holcomb, Dr. Holcomb's daughter, came with her father and taught an eager class of children each afternoon. Miss Holcomb is a graduate in Child Psychology.

The following week pastor Richardson did his own preaching in a meeting which continued one week at Blue Springs, four miles north of Sherman. Great interest was shown in the meeting and nineteen were added to the church, twelve for baptism.

The people of Blue Springs are fast waking up to the importance of trying to do the Master's will, tho they have preaching only once each month in the afternoon.

—O. H. Richardson, pastor.

—BR—

"Yes, doctor, one of Harry's eyes seems ever so much stronger than the other. How do you account for that?"

"Knot-hole in the base-ball fence last summer, most likely, madam."

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